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THE

MISSIONARY HERALD.

VOL. XC. — MAY, 1894. — No. V.

WE deem it of the utmost importance that the readers of the *Herald* be kept familiar with the exact financial standing of the Board. We wish our figures could be read in all the churches of the land each month for information. We present them in a slightly different form from previous months in that the regular contributions and donations to special objects are separated. The latter represent gifts for objects other than those to which we have pledged support, and are used according to the will of the donors. We are encouraged at the same time that we are in suspense. The loss in receipts in seven months and the balance of the debt of last year makes a total deficit of $80,676.61.

	March, 1893.	March, 1894.
Regular donations	$32,108.10	$29,462.76
Donations for special objects, aside from the debt	12,210.30	3,111.16
Legacies	7,046.29	20,631.11
Total	$51,364.69	$53,205.03
	Seven months last year.	Seven months this year.
Regular donations	$248,815.48	$242,207.61
Donations for special objects	42,575.84	28,480.41
Legacies	83,287.68	81,470.13
Total	$374,679.00	$352,158.15

Decrease in regular donations, $6,607.87; in special donations, $14,095.43; in legacies, $1,817.55; total decrease in seven months, $22,520.85.

Debt of September 1, 1893	$88,318.55
Received in seven months	30,162 78
Balance of debt of last year	$58,155.77

These figures will make evident that we are in need of the other 199 who will join one whose letter reads : "While I can, I wish to be one of 200 to give $1,000 to the cause, and wish that not only 200 but 2,000 would respond, each giving $1,000 or more." We welcome such letters, as we also welcome every gift from the friends of our work.

LETTERS from Marsovan, Turkey, speak of the sense of loss which was felt at that mission station when the tidings were received of the death of Rev. Julius Y. Leonard, brief notice of whom was given in the *Missionary Herald* for December. Rev. Mr. Tracy says: "The labors of Mr. and Mrs. Leonard can never be forgotten in this station. They were here alone for three years. Brother Leonard used to say that he was only laying the foundations, but he laid them well and he would have been surprised while laying them could he have foreseen the results of that pioneer work. He was a Christian gentleman and a faithful steward."

In the *Missionary Herald* for March it was stated that the Rev. James L. Barton, of Eastern Turkey, now in this country, had been invited to render the immediate assistance made necessary on account of the state of health of Secretary Clark. Since then the Committee of Five, to which, with the President of the Board, was referred the matter of securing this aid, has forwarded to the Prudential Committee the following Minute, signed by President Storrs, and by S. B. Capen as clerk of the Committee: —

"The Committee of Five, elected at the last Annual Meeting of the American Board to act with the President in appointing an Assistant Secretary of the Board in its Foreign Department, after repeated previous conferences met in New York, on the twenty-eighth of February, all members of the Committee being present save one, and gave again their most earnest consideration to the world-wide relations of the office, to the importance of filling it as speedily as possible, and to the difficulties in the way of securing for it anyone happily established at home in useful relations as pastor or professor, and equally in the way of calling back to it from the foreign field anyone immediately and actively engaged there in the urgent missionary service. After such consideration, and an ample discussion, it was unanimously

"Voted, by the Committee, with the hearty concurrence of the President,

"That the Rev. James L. Barton, of the Mission to Eastern Turkey, providentially detained for the present in this country, be, and he hereby is, appointed to this office of Assistant Foreign Secretary, to serve in it until the next Annual Meeting of the Board: and that the Committee, with the President, affectionately commend him in this important office to all friends of the Divine Cause, at home and abroad, as in their judgment signally fitted to do faithful and fruitful work in it for the Master and for the Board."

A special call comes to us from Mr. Winsor, of Sirur, in the Marathi Mission, for $60 toward the support of a medical catechist. The mission had asked for his full support, with a supply of medicine to enable him to do medical work while preaching on tours among the people. In the reduction made on estimates this request was stricken out. So valuable were his services regarded that some English officials in the neighborhood pledged one-half his support provided the rest could be made up for one year. This expression of interest led Mr. Winsor to renew his request for at least the one-half year. The entire expense is estimated at about $120, of which $60 are provided by our English friends. In these times the Prudential Committee did not feel like granting the other half of what was needed even for so worthy an object, but offer this *as a special* to be provided for by anyone interested in the welfare of India and desiring to encourage our missionary at so small an expense. We wait for the special gift of $60 to be reported to Mr. Winsor without delay.

An entirely new lithograph map of Micronesia, including the Gilbert, Marshall, and Caroline Islands, with the Mortlock group, has just been issued by the Board. It is based on the latest maps prepared by government surveys, and is believed to be thoroughly accurate. Its size is four feet seven inches by two feet nine inches. Price, upon cloth, seventy cents; upon map paper, forty cents. It is just the map for the Missionary Concert.

THE *Morning Star* arrived at Honolulu on March 22, from which port she sailed on the seventh of June last. The year's voyage has been a successful one, and she reports good health as prevailing throughout the mission. She brings from Micronesia Dr. Pease and family, Mr. and Mrs. Rand, Mrs. Forbes and child, and Mrs. Logan. The coming away of so many laborers leaves the mission in a weakened state, but it is expected that on her next voyage the *Star* will take down able reinforcements. Mrs. Logan returns in order to put through the press a hymnbook and other literature now very much needed in the Ruk language. We are sorry to report that fighting has again occurred between the tribes in the Ruk Archipelago. No news is brought from Ponape, the authorities refusing to allow any communication till they have received notice from Madrid that the claims made by the United States authorities for the destruction of mission property at Ponape have been settled. Miss Foss has gone temporarily to Ruk. Mr. Walkup is greatly cheered by the progress of the work in the Gilbert group. The letters brought by the *Star* arrived after the present number of our magazine was filled, and must be reserved till our next issue.

THE saddest part of the tidings brought by the *Star* is that when she sailed from Ruk, February 1, no word had been received from the schooner *Robert W. Logan*, which sailed for Ruk from Yokohama late in August last. It will be remembered that nearly a year ago when the *Logan* needed some repairs which could not be made at the islands, she was chartered by some shipwrecked Japanese to take them to Yokohama, where the repairs were made. Captain Poulson, an experienced seaman and a good Christian gentleman, was engaged at San Francisco to go to Yokohama and take command of the *Logan*, sailing on August 26 for Ruk, with a crew of two Japanese and a cook, but no missionaries. The little vessel was in good condition and well provisioned. Under ordinary experiences she should have made the run to Ruk in thirty days, but when the *Star* left that island it was more than five months since the *Logan* sailed from Yokohama. There is little hope that she will now be heard from. She was a perfectly seaworthy vessel, and Captain Poulson was an entirely competent commander. It is known that at the time she was at sea there were many heavy typhoons, and it is probable that in some one of these fierce storms she must have perished. Our readers can well understand what a sorrowful blow this is, specially to our missionary force in the Western Carolines. The vessel if lost must be replaced, and should additional funds above the insurance be needed, we are confident that our young friends will supply what is required.

WE make no apology for again calling the attention of our readers to the Extra-Cent-a-Day plan, as is done by Mr. Wilkins in an article on another page. The judgment of Mr. Wilkins, who is at the head of one of the large banking institutions of Boston, should be accepted as to the simplicity and efficiency of the plan. Its adoption by a large number of Christians would bring not only present relief but a large continuous income for benevolent purposes. We are glad to know that as a result of the article in our March number some Bands have been organized. Shall not a great many more be organized speedily? No matter how small the band may be at the outset, let it be formed. Someone must lead. Will not you? Extra-Cent-a-Day Band envelopes will be supplied free of charge by Mr. S. F. Wilkins, whose address is, Newton Centre, Mass.

In the observance of the Christian Year, Sunday, May 13, is set apart as the anniversary of Pentecost. We have recently sent a message of love to all our missionaries asking that they unite with the Prudential Committee and Executive Officers in making this day one of special prayer to God in behalf of our work. The precise topics for prayer will be found in this number of the *Herald*, under "Notes for the Month." It is a good season for earnest and grateful prayer. We rejoice in the tokens of success which mark our work. We have solicitude over perplexing questions of policy and finance. But He who has given us our successes has also given us our problems. While always "inquiring of the Lord," we also call for a union of prayer upon this fitting Sabbath in May. We feel confident that all our readers will gladly join with us in supplicating the Throne of Grace for the blessings named in our topics for prayer. We believe most of our pastors will give time for public mention of this season of prayer in all the churches. We anticipate great blessing to come to our missions and the missionaries from this united prayer. May we not hope for even greater spiritual blessing among our churches at home, and upon those who administer the affairs of the Board?

Good tidings continue to come from our newly established mission at Mt. Selinda in Gazaland. The site chosen appears to be just across the line from the Portuguese domains, and in the South Africa Company's territory. The allotment of ground promised the missionaries by Cecil Rhodes has been marked out, and the missionaries are in good health and spirits. They find plenty of people near them who are ready to hear. Mr. Bunker writes: "Our evangelistic work is going on nicely. The native helpers go to the surrounding kraals every Sunday to hold services. Next Sunday we plan to have services at seven places. New kraals are being reached as fast as possible. Dr. Thompson and I plan to go to the Umsilizi valley next week, with three native helpers, and will try to bring the gospel to some of the many people there. We have a Bible class five days each week for our native preachers and helpers."

The Boys' Normal School of the Zulu Mission, located at Amanzimtote and under the direction of Mr. George B. Cowles, by vote of the mission has been closed for six months simply because there is no money to meet its expenses. The appropriations to the mission for this year were little more than enough to provide the salaries of the missionaries; native preachers and teachers, schools and medical work received but a pittance. At the same time two thirds of the usual Colonial grant in aid of this school at Amanzimtote was cut off in consequence of new regulations, so that there was no alternative but to close the school for the first half of the year. The Prudential Committee approves the school, has recently sent out two missionaries to teach in it, and would gladly appropriate the sum of $700 which is needed to open the school for the last half of the year if its resources were not already exhausted. Shall this school, numbering sixty-three pupils, the only High School for boys in the entire mission, where the best men for preachers and teachers receive preliminary training for their work, remain closed the whole year for want of $700? We are confident there are some friends who will gladly add to their regular gifts and enable the teachers and pupils to resume their work.

Professor Max Muller, in the first volume of his edition of the "Sacred Books of the East," gives as one motive for the publication of the series that such selections had been made of what was good and beautiful in these volumes without presenting what was trivial and corrupting, that a false impression had been made. He says: "I have long felt that it was high time to dispel such illusions and to place the study of the ancient religions of the world on a more real and sound, on a more truly historic basis." For this reason he proposed to give a complete and faithful translation of these Sacred Books. The object certainly was a worthy one. But an able writer in *Dawn in India* brings the charge that some of the translations in the series issued by Müller himself are not complete and for this reason are very misleading. The writer says: "Professor Max Müller admits that he left out portions of the Books, for the very sufficient reason that if he had translated them as they exist in the originals *he would have been prosecuted for publishing obscene literature.* But no man would ask him to publish passages in these Sacred Books which were obscene; what is justly objected to is that he leaves out much without any indication that it is left out. It is passed over as if it did not exist in the original." And the writer goes on to say: "The Hymns of the Vedas give no idea of the moral character even of the Rig-Veda, and the Yagur Veda does not appear in the series, passages of which are described by scholars as abominable, filthy, obscene; and Weber refers to its most sacred sacrifice as a revolting ceremony. It has been declared by the highest legal authority in Bombay to be a criminal offence to translate it into any *living* language in India. In fact a translator and publisher in the Punjab were fined for publishing a translation in Punjabi. We find no indication of the existence of these things in the 'Series of the Sacred Books of the East.'" The number of people in India who can read Sanskrit is exceedingly small, and they, as well as the people of the Western world, must get their idea of their Sacred Books from the English translation. With such unnoted omissions of their grosser portions, it is clear that they will not learn of the corruptions which are connected with these books. At the present time there is a reforming party in India loudly claiming that the puerilities connected with Hinduism are a modern perversion, and they talk of returning to the ancient scriptures as a source of truth and purity. The writer in *Dawn in India* complains that the fatal illusion as to these ancient books will be fostered by the failure to indicate in Max Müller's edition the omission of so much that is corrupt and revolting.

We are glad to announce that Rev. Mr. and Mrs. Karmarkar, well known by many of our friends in this country, have commenced work at Bassein, Thana Zilla, thirty-four miles from Bombay. A dispensary and reading-room have been started in the heart of the town and many are already availing themselves of the advantages offered them. Sunday services are held in the reading-room, which is usually crowded. On Friday discussions are held on religious as well as secular topics. Lawyers and many prominent men of the town have attended these services. Both Mr. and Mrs. Karmarkar are brought into close contact with a large number of lads and young men, and Mr. Karmarkar writes: "We are spreading the net without much hindrance, and before the year is out, God willing, we hope to draw in some choice fishes. Do pray for us."

THERE is a striking difference in the utterances made by the two leaders of the Brahmo Somaj, Keshub Chunder Sen and his successor, Mozoomdar, in reference to the effect of Christian missions in India. Chunder Sen said: "Our hearts are touched, conquered, overcome by a higher power, and this power is Christ. Christ, not the British government, rules India." But his successor declares that "Christianity has made no scratch on the surface of Hindu society." Both statements are rhetorical, and are far from the fact. The truth lies midway between. Whoever denies that Christianity has already accomplished much, not merely in enrolling converts but in influencing thought in India, is prejudiced to the point of blindness; and, on the other hand, he who thinks that the forces opposing Christianity are on the point of yielding has not measured their number or their strength. The Christian sees enough to greatly stimulate his faith in the ultimate triumph, while he sees also that the conflict will be long and that nothing but divine power can give the victory. In this connection we call attention to the fact that the Brahmo Somaj, according to the recent census report of India, has not the numerical strength which its advocates have led us to suppose. According to the *Dnayanodaya* the census report gives the total number of persons in the Bombay Presidency who have acknowledged their connection with the Brahmo Somaj as thirty-four, twenty-three of them men and eleven women. The organization may be larger in other sections of India, yet the population of the Presidency is about 19,000,000. If the census returns are correct, the claims of this body are quite out of proportion to their numbers.

DURING the last month the reports of the suffering from families in Erzroom and vicinity, in Eastern Turkey, have been so distressing that an appeal for aid was made in the daily press of Boston on April 4, and in response to that appeal somewhat over $1,300 have been already forwarded for relief. One third of the 60,000 inhabitants of Erzroom have nothing to eat except what is given them in charity. In the Passen and Khanoos districts, near by, a similar famine prevails. In January last a generous friend in Boston sent $800 to our missionaries at Erzroom to aid in relief work, and this sum was sufficient, under careful management, to feed about 400 people daily, many of them widows and orphans. Help was also sent to Passen and Khanoos, the pastor at the latter place saying that if that help had not come many would certainly have died of starvation. It is a sad story which comes of nakedness, sickness, hunger, and death. Seed is greatly needed in order to secure a harvest in the summer. This simple statement of facts constitutes the loudest possible appeal.

INSTANCES of ingratitude are not seldom met with on missionary ground as well as in America. But sometimes our brethren at the front are greatly cheered by the grateful recognition of the services they seek to render. Dr. Haskell, of Samokov, Bulgaria, had occasion, while on a recent journey, to hire a cart to take him to a place three hours distant. He found the owner of a two-wheeled cart with whom he made a bargain. The man said to him: "The American Board pays your expenses, does n't it?" Dr. Haskell assented. "Well," said the man, "they do so much for us that I want to contribute a little to their treasury, so I shall take nothing for the cart."

We are again indebted to Rev. Henry Loomis, Agent of the American Bible Society in Japan, for an early copy of his valuable statistical table of missions and missionary work in Japan, covering in this last issue the year 1893, a condensation of which is given on the next page. It will be observed that the additions to the churches have not quite equaled those of the previous year, while the total church membership is greater by 1,864 than in 1892. The Greek Church reports 219 churches, with 21,239 members; the Roman Catholic Church reports 107 European missionaries, 40 native clergy, and 297 catechists, 69 stations, and 283 congregations. Under the heading of total adherents they give 46,682.

It is sadly suggestive of spiritual blindness when a professed disciple of Christ sets foreign and home missions over against each other as if they were antagonistic or mutually exclusive. Whoever does this has a very inadequate conception of the command of Christ or the nature of the gospel. It is undeniably true if one looks over the churches of our land that those who give most for foreign missions are the very ones who give most for home missions. The class of persons who "do not believe in foreign missions" but do in home missions is not the class that gives most in either direction. A recent volume published in England, entitled "Foreign Missions and Home Calls," has a good passage upon this subject: "In some places a feeling seems to exist that gifts to foreign missions mean so much less for home work. Even if this were so it would be no excuse for neglecting the plain command of Christ. But so far from this being the case the actual result is usually found to be exactly the opposite. It is a general rule, of which we could give many instances, that earnest support to foreign missions is usually accompanied by increased gifts to home work. The reason of this is the fact that a real interest in foreign missions stirs up the heart, enlarges the sympathies, fosters gratitude for our blessings in a Christian land, and the result is increased liberality toward *all* God's work, whether at home or abroad. The more people feel their Christian privileges the more they are inclined to give for them; and there is no better way to make people feel their privileges than by frequently reminding them of those who have them not — of those who have the same trials and troubles as ourselves but are 'without Christ,' and therefore without that blessed hope of eternal life which he alone can give."

A paragraph in our last number, urging care on the part of all correspondents in the full prepayment of mail matter sent to foreign countries, needs a supplement. We are informed that much mail matter which the senders did not design to seal becomes sealed before arrival, and the receiver is charged not merely letter rates but double those rates. It is better, therefore, to tie such packages so that they cannot become self-sealed en route by heat and moisture.

One of our missionaries in China says somewhat sadly: "Much of the wear and tension of missionary life comes from the ever-recurring necessity of choosing only one out of many important lines of work. If the number of workers in this mission who can use the language effectively could be tripled to-day, they would find their hands full to overflowing, and that without opening any new stations."

PROTESTANT MISSIONARY WORK IN JAPAN FOR THE YEAR 1893.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	Missionaries: Male.	Missionaries: Unmarried Women.	Missionaries: Total, Including Wives.	Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1893.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen=54 cts. (gold).
Presbyterian Church of the U. S.	1859	20	23	62	10	20	..	...	...	..	..	..	.....
Reformed Church in America	1859	10	9	29	5	15	..	...	...	24	..	..	.....
United Presb. Church of Scotland	1874	1	..	2	1	.	..	...	...	..	..	..	.....
The Church of Christ in Japan(c)	...	...	...	...	..	82	92	782	11,126†	42	53	103	13,392.32
Reformed Church in the U. S.	1879	4	1	8	1	5	..	...	...	26	..	..	.....
Presbyterian Ch. in the U. S. (South)	1885	8	6	21	5	26	..	...	...	10	..	..	.....
Women's Union Miss. Soc., U. S. A.	1871	..	4	4	1	.	..	...	...	..	..	..	.....
Cumberland Presbyterian Church	1877	4	6	14	4	12	..	...	...	3	..	9	.....
Evangelical Lutheran Mission, U.S.A.	1892	2	..	2	1	..	..	5	7	1	..	1	5.00
American Prot. Episcopal Church (a)	1859	14	12	38	6	36	27	195	1,529	23	6	33	4,935.65
Church Missionary Society	1869	24	26	72	13	46	49	459	2,652	34	7	94	3,089.09
Nippon Sei Kokuwai	...	...	...	...	...	.	...	...	...	...	...	...	.....
Society for the Prop. of the Gospel	1873	12	9	26	3	7	8	104	945	4	8	37	986.07
Wycklifffe College Mission (Canada)	1888	3	..	5	1	1	1	2	31	..	..	2	34.63
American Baptist Missionary Union	1860	17	14	47	8	73	19	234	1,547	10	6	59	1,022.14
Disciples of Christ	1883	5	6	16	1	7	2	84	372	3	6	7	264.48
Christian Church of America (d)	1887	1	1	3	1	5	5	22	199	5	2	8	126.00
Baptist Southern Convention	1889	2	..	4	2	3	..	7	31	..	..	4	20.00
Kumi-ai Churches; A. B. C. F. M. (b)	1869	26	31	83	13	202	65*	956	11,110	61	39	94	21,667.92
American Methodist Epis. Church (a)	1873	20	28	66	10	30	59	378	4,034	40	35	86	10,149.14
Canadian Methodist Church (a)	1873	10	15	34	7	12	20	128	1,987	13	19	64	4,374.81
Evan. Association of North America	1876	5	..	10	2	9	11	95	610	8	11	14	1,040.86
Methodist Protestant Church (d)	1880	4	4	19	3	8	3	47	263	3	2	5	713.42
American Methodist Epis. Ch. (South)	1886	19	6	40	9	14	10	57	507	15	5	14	375.00
The Scandinavian Japan Alliance	1891	6	7	15	11	12	..	35	...	2	1	12	.....
General Evang. Prot. (German-Swiss)	1885	2	1	4	1	3	1	9	194	8	2	1	110.00
Society of Friends, U. S. A.	1885	2	3	6	1	3	1	12	51	..	..	6	30.00
International Missionary Alliance	1891	3	1	4	1	..	..	...	...	..	..	..	.....
Unitarian	1889	1	..	1	1	6	..	...	...	23	2	8	.....
Universalist	1890	3	..	5	1	7	3	25	103	9	2	3	.....
Independent	..	..	3	3	2	..	1	...	100	..	..	1	100.00
Total of Protestant Missions, 1893	..	228	216	643	125	644	377	3,636	37,398	367	206	665	62,416.73
Total of Protestant Missions, 1892	..	219	201	602	119	537	365	3,731	35,534	359	233	460	63,337.00
Increase in 1893	..	9	15	41	6	107	12	...	1,864	6	..	205	.....

(a) Statistics to June 30, 1893. (b) To March 31, 1893. (c) To August 30, 1893. (d) To August 1, 1893. (†) Including 1,474 classed as "children." (*) Not including 31 other organized churches, but not independent or self-supporting. [Ed.]

HOW IT AFFECTS THE MISSIONARIES.

THE churches which have sent their messengers to the front should hear and heed the communications which these messengers are now sending home. These brethren are burdened not because of personal needs, but because of the sore limitations put upon the work they have in hand. It may be well to repeat the statement that in the appropriations made by the Prudential Committee the salaries of missionaries have not been changed, since these salaries have always been placed upon the lowest basis consistent with fair support. There are certain other parts of the work in which the appropriations cannot be reduced. Whatever reductions, therefore, are necessary must fall upon the educational and evangelistic departments. The whole amount appropriated in some missions is so nearly consumed in meeting the salaries and other absolutely necessary expenses that only a meagre amount remains for general work. In making their estimates several missions cut them down from twenty to thirty per cent. below what was felt to be demanded on a most moderate scale of expenditure, and yet upon these reduced estimates a sharp cut, amounting in some departments to from ten to twenty-five per cent., has been necessary to bring them within the limits fixed by the Prudential Committee.

It was well understood by the Committee when making the appropriations what sorrow and even consternation would be caused among the missions; but necessity knows no law, and they were compelled to limit their appropriations to such a gross amount as, in the exercise of large faith, they might reasonably hope to receive. This they did as the agents of the churches supporting the Board. These churches should know the results of the limitations put upon their missionaries, and how the work is affected thereby. The following extracts are from letters received within the last two weeks, and are specimens only of what is coming from our brethren in different parts of the world. Their story is one that should touch all hearts. Let it be kept in mind that what they are here writing about is their failure to receive the comparatively small amount needed to maintain evangelistic and educational work up to the present standard. They do not speak of enlargement, though that is urgently needed. The additional sum of $30,000 distributed among the missions of our Board would probably cover the items about which our brethren now cry out. It is idle to say when such needs are presented, and a sum relatively so small is required to meet them, that there is not in the hands of the Lord's disciples ample means to meet the case. If present income is shortened, there are reserves which at such a time as this ought to be drawn upon.

Rev. S. C. Pixley, of Lindley, in the Zulu Mission, writes: "I have just received the memorandum of appropriations for our missions for 1894. We thank the Committee for what, in their straitened circumstances, they have done as to our salaries, but when we consider the importance of our schoolwork, we cannot keep silent when we note that no appropriation has been made for the Lindley school." After speaking of the condition of this school, and the fact that for years from $100 to $150 of the private funds of one of the missionaries have been given for its support, Mr. Pixley says: "How we are to go through this

year I do not see unless the Board help us. We are to have a meeting of the mission on January 30 to consider some of our pecuniary difficulties."

Rev. George E. White, of Marsovan, Western Turkey, writes under date of February 9: "The sweeping reduction of $1,481 made to Marsovan station falls principally upon our out-stations and evangelistic work, where it cuts beyond the quick, even to the amputation of vital members. After cutting off all that is possible from the Theological Seminary, after wiping out the accounts for book distribution and employment of students in vacation, still there must be cut off from *our work in the field* forty per cent. of the amount we asked for, even though we reduced our estimates to the lowest possible figure, as we had been instructed to do. There are nineteen out-stations reckoned in our field. In several of these the shrinkage in funds has already put a stop to all paid effort."

Mr. White then refers to several places which will be sadly crippled without further aid. He speaks of Kastamouni, an important city and centre for the western half of their field, where there is a hopeful band of Christians without a preacher, yet calling earnestly for aid. Unie, a seaport town, has a brave company of Christians holding on year after year amid severe persecutions, waiting for help to maintain a preacher. Chorum and Charshamba have little companies of believers, meeting-places secured, but these are left to suffer without aid. Other places are also mentioned, and in summing up Mr. White says: "The American Board has representatives in but nine of our out-stations; that is, it has withdrawn from just half of our Marsovan field. And the money voted us for 1894 is not enough to maintain the workers already employed, though in every case, save that of one Bible-woman, a large part of each worker's salary is borne by those among whom he labors." After referring to the neglect of places where work has been begun, Mr. White speaks of several points where new work ought to be opened, saying, "We believe it is the desire of our supporters that we should be able to carry out the very nature of the gospel, which is to spread, instead of being obliged to spend all our energies in keeping it from being snuffed out in those places where it has been already established." Certainly if such be their desire, it is time for these supporters not merely to speak, but to provide the supplies.

Rev. James P. McNaughton, of Smyrna, writes: "The area of the Smyrna field is one third larger than the combined areas of the States of Vermont, Massachusetts, Connecticut, and Rhode Island, contains more than twenty cities with populations ranging from 15,000 to 250,000, with over forty large towns and 4,000 villages, and a total population of about three and a quarter millions. Now, to evangelize this immense field we have in the out-stations of the city of Smyrna but seven pastors, including those of the Greek Alliance. If the proposed reduction is actually carried out, two of this little company will have to retire from the work. We leave the Prudential Committee and the churches at home to draw their own inferences."

Rev. Edward Chester, M.D., of Dindigul, writes of his method of meeting the reduction: "Some years ago when we had a similar reduction, I had a long talk with all my native pastors and catechists, and they were then decidedly of opinion that it was better to determine upon a fixed percentage of reduction upon all their salaries, rather than make up the deficiency by dismissals. I

therefore at our monthly meeting, which we have just held at Dindigul, reduced the salaries of all the catechists and teachers fifteen per cent. But this would not meet the excess in our outlay for village schools, and I had to close a number of them and dismiss, in all, eleven teachers. Some of these were wives of teachers, and receiving but small salaries. To meet the reduction on the sum appropriated for our Dindigul boarding schools, I sent eight girls and six boys back to their villages. I carefully explained the state of matters to the native assistants, and the hope I had that financial concerns would soon have a brighter outlook in the United States, and I will give them the credit of bearing the trial in an excellent spirit."

Rev. J. E. Abbott, of Bombay, after dwelling upon some of the difficulties in which they are involved because of the lack of supplies, says: "I need not dwell on the effect upon our own hearts and lives to see the work which has been gradually built up under great difficulties, at the expense of great care and anxiety, suddenly demolished by sweeping reductions. We are helpless, of course; we can draw no more money from the treasury than is allowed, but we save to the work of the Master as much as we can by the sacrifice of personal means, to say nothing of the anxiety and disappointment as we give up that work which we have not the strength to save. We have long stopped making any advance in our work; our energies are now concerned in preserving what we have. I, for one, cannot reduce. There is not a man whom I am willing to dismiss, and there is no point where any important reductions can be made without suffering a disaster which I am not willing to see. I see no other way but to go on keeping the work as it is to-day, and to trust Him whose work it is to provide the means in his good time. I cannot think he would have me destroy the work which has been built up by his blessing."

Rev. J. P. Jones, of Pasumalai Theological Seminary, writes of the meeting of the Madura Mission held at Pasumalai in January: "It was a harmonious meeting, but about the saddest that I have ever known. I do not think that our home people have any conception how terribly crushing it is to a mission to be told that it must for a year retrench to the extent of twenty-three per cent. of its whole appropriations. It is just enough reduction to make it impossible to carry on the work on the old lines and equally impossible to preserve hopefulness and cheer in the work anyway. It affects one's spirit just as a sharp fever does the body, robbing it of all strength and elasticity. Two weeks ago I met the helpers at Tirumangalam and was overwhelmed with the burden which I had to throw in good part upon them. May the Lord deliver me from such another necessity! I told them that with all the economy that we could devise I had only money enough to support the work for nine months this year. What was to be done? I called eight of the best men together to consult them on the subject. I found little relief there. I then told all the thirty-three agents to meet together and prayerfully talk the matter over. I saw no way but to dismiss one fourth of them, though I knew that that would be a most suicidal step for our work. They discussed the matter fully, and finally decided to surrender, each one, a month's salary, and announced the same to me. I know what this means of suffering to them; for I also know that the last year's drought and distress and famine prices made their small salaries, averaging only three

dollars per month, altogether inadequate to furnish them with even the barest necessaries of life. And whom should I dismiss? Last year I had to retire a few for the same reason. But it seems as if there were no man now left whom I could part with without feeling that the work must very seriously suffer in consequence. And yet their month's salary only covers one third of the deficit this year. I could only say to them that I appreciated fully their self-denying resolution, but must in some way seek for another month, through prayer, the providence and will of God in the matter. Would to God that before I meet them, three weeks hence, I could find some way of relief and of hope to keep that good station with its 1,600 Christians from crushing retrenchment!"

Mr. Jones then adds a few words about the Seminary, saying, "The normal appropriation is not half enough to support the school, and when that is reduced by twenty-three per cent. you can understand what it means."

Rev. J. E. Tracy, of Periakulam, Southern India, wrote February 11: "The reductions cut very deep this year, as they did last. May the Lord grant that this period of 'reductions' come to an end soon! Twenty-three per cent. reductions mean that about one man in every four must be cut off. Before the reductions are restored, very likely these men will have found places in other missions, or gone into more lucrative employment, and when we want them again they will not be available. It is not your fault, nor is it ours. . . . I wish I did not feel that it really is somebody's fault. I lay it at the door of the churches and before my Master. I believe that it need not be, if there were the same consecration in the churches that the churches ask of their missionaries."

These extracts from letters might be multiplied, but they are enough to indicate something of the sentiment among our missionaries. Their cry should touch all hearts. And not their cry alone, for the Lord himself who has answered our prayers for the opening of the way for his coming, and who has so abundantly blessed the work begun, calls for aid for his kingdom. Shall not his voice be heard? Will *you* heed it? Heeding it in the exigency of the present moment means the giving of money to the extent of your ability. Are you doing this?

WILL YOU HELP?

BY S. F. WILKINS, ESQ., NEWTON CENTRE, MASS.

WILL you not, pastor or layman, organize an Extra-Cent-a-Day Band in your church, if none now exists, or join one if there is such a Band of which you are not a member? In every church there must be at least one man or woman able and willing to do the necessary work, which is not great. Propose it at the Missionary Concert, and start a Band, however small the beginning. The Treasurer can distribute envelopes to members monthly as he meets them at church, and can count returns and make entries in an hour a week, on the average, if the Band does not number more than 200.

The Band of the First Church of Newton, Newton Centre, Mass., with which the writer is connected, was formed at a Missionary Concert late in 1889. Not wishing to interfere with other ways of giving, we asked for only a cent a day

extra, and suggested ways of saving that small amount — on gloves, neckties, canes, and ribbons. Candy, soda, table-delicacies, etc., might have been added. Forty persons became members at once, and we were soon one hundred strong, of both sexes and all ages. In four years our Band has raised $1,470, which we have divided equally between the foreign and home work, having given $735 to the American Board and the same amount in the aggregate to the various Congregational societies working in the United States. Many other Bands have been formed since ours started, and have rendered substantial aid to both branches of the missionary work.

I have pondered this plan for years, and believe that no valid objection can be brought against it; but there are many considerations in its favor. It is simple; it is within the means of almost everybody; it does not interfere with other ways of giving; it is marvelously efficacious.

If each one of 14,300,000 members of Protestant evangelical churches in the United States gave one extra cent a day for missions, $52,195,000 a year would be added to the Lord's treasuries; the amount now contributed yearly to all missionary societies in the United States for both home and foreign work, not including domestic and local, being about $10,000,000. If an extra cent a day seem insignificant, consider what the magnificent result would be if all the Christians of this land actually and continually gave each an extra cent a day for missions. Should you think that your people are giving well already and will not want to give more, still will you not place the plan before them in its simplicity with its tremendous possibilities, and let them say whether they will not, for Christ's sake and the world's, adopt it?

If on presentation your people do not favor it, will you not yet show them the binding and blessed obligation that rests upon all Christians to carry the gospel to the whole creation and that they can help easily and mightily by coming into this movement? If Christians can be brought to realize the dreadful darkness and degradation of a thousand million fellow-beings; if they can be shown that the Lord's command, simple, clear, unqualified, imperative, to preach the gospel to every creature is *for them;* if they can be led to consider that for almost nineteen hundred years Christ has waited for the accomplishment of his great commission; if then they can be made to comprehend the vast results to be attained by the Extra-Cent-a-Day Band system, — it seems to me they must adopt — they cannot fail to adopt — the plan. Then the question of money supply will be answered, the treasuries of the missionary societies will be abundantly supplied, and tens of thousands of new workers can go forth to tell the story of the Redeemer.

The need of extra help was probably never so urgent as it is now. Two of our great missionary societies are burdened with debt. New work is impossible and old established work is hindered or even abandoned. Brave toilers in the field, men and women — parents whose children feel the stress, struggle and endure for the work's sake. A missionary in Turkey writes: "As none of our contingents are granted, we shall all of us be in straits. We must plan to get through the year with least harm to the work. Of our contingents . . . eighty-eight liras are for work that is going on every day, and it must go on. I cannot stop it at any point. . . . I think the Lord will provide through the regular

channels in the course of the year. If he does not, I don't see but I shall have to share my salary with these men. . . . I do not economize in the matter of nourishing food, but patched boots and old hats and clothes are our glory."

The Home Missionary for February said: "The nine months now past of the financial year brought into the treasury nearly $109,000 less than did the corresponding portion of the previous year. . . . The work cannot be cut down . . . without positive cruelty to our devoted brethren, besides leaving their people destitute of gospel ministries."

Would that every Christian might be inspired to give according to this simple system, by which this time of famine can be changed into an era of plenty!

Do not, reader, merely think about this plan, waiting for another to act, but put it into operation immediately. Glorious the privilege allotted to us to be workers with God! splendid the opportunity that lies at our hands to publish at home and afar the tidings of salvation! Be it our ambition to hasten on the day when the Saviour's edict shall have had its complete fulfilment.

IN MEMORIAM. — MRS. J. F. CLARKE.[1]

BY REV. H. C. HASKELL, D.D., OF SAMOKOV.

This beloved sister, in the European Turkey Mission of the American Board, who has long been feeble, and increasingly so for the last few years, passed away in great peace and trust, on the twenty-eighth of February. An attack of influenza undoubtedly hastened her end. On first coming to Bulgaria, she and her husband were located at Philippopolis, where they labored until compelled to visit America for recuperation in 1870. On their return, in 1871, their location was changed to Samokov, — to which town the two mission schools had been removed, — and where they have resided ever since.

In her relations as wife and mother, Mrs. Clarke was notably an exemplary woman. Her duties here had the first claim on her time and strength; and few have better deserved the encomium of King Lemuel, in Proverbs 31 : 26–28, than she. Rarely does a wife and mother win more tender love, or receive more abundant proofs of it, in prolonged invalidism than did she. Through her missionary life, so far as strength permitted, she was ever ready to engage in whatever work for the people came to her hand. It mattered little whether it was house-to-house visitation, conducting meetings among the women, carrying on the Girls' School in the absence of its regular teachers, in or near the tumultuous times of the Russo-Turkish war, or giving counsel and sympathy as the wife of the acting pastor of the Samokov church.

Her motherly kindness to the students, especially of the Collegiate and Theological Institute, with which her husband has been connected through almost its entire history, was brought out very forcibly by some of them in remarks made at her funeral. Her patience in the weariness of her long sickness, and especially her cheerful willingness to allow her husband to leave her for weeks at a

[1] Mrs. Isabella G. (Davis) Clarke was born in Holden, Mass., July 1, 1829; married to Rev. James F. Clarke, April 14, 1859; sailed from Boston for Turkey in the *Race Horse*, June 14, 1859; died in Samokov, Bulgaria, February 28, 1894.

time in his perilous duties in the relief work following the wars between Servia and Turkey, and Russia and Turkey, 1876–78, as well as in making tours and attending to the village work in Bulgaria and Macedonia during these last years when her strength was so small, have excited the admiration of all.

And so a weary fellow-laborer, beloved by her associates, esteemed by all who knew her, and we believe warmly welcomed by the Master, has gone to her rest.

SKETCH OF MARASH STATION, CENTRAL TURKEY.

BY MISS MYRA A. PROCTOR.

MARASH is situated fifty-four miles north of Aintab (see the *Missionary Herald* for July, 1891), at the foot of the Taurus Mountains, which tower grandly above it on the north, while to the south and west stretches a broad well-watered plain containing acres of rice-fields. Westward in the distance are high mountain peaks, — the whole scene presenting a rare view to uplift and inspire the beholder.

The ancient name of the city was Germanicia, and it was the birthplace or the residence for a time of several of the Fathers distinguished in the history of the early centuries of the Christian Church.

Several inscriptions of Hittite origin, dating back many centuries, possibly 2,000 years before Christ, have been found in the old castle, and six stones bearing these inscriptions have recently been placed in the Metropolitan Museum at New York. The present name Marash signifies *windy*, and it appears that by some peculiar configuration of mountain and plain a strong wind is induced, which blows fiercely in the afternoon and evening of the hot summer days.

The city is built upon foothills, so that house-to-house visitation involves much wearisome climbing up and down rude streets. The building material is sun-dried brick supported by a framework of wood, which renders the town peculiarly liable to fires.

The water supply of the city gushes forth from the base of the mountains at a place called Forty Fountains, about a mile distant from the upper part of the town. Such clear, cold, sparkling water as it is! But suffered to flow in open conduits through the city, it loses not only its coldness, but also its clearness. The productions of this region are very similar to those of Aintab; so, also, in general, are the customs of the people, although there is much more difference in minor matters between two neighboring cities in Turkey than in the United States where constant travel and intercourse tend to unify the people.

Marash is the seat of a pashaluk, and has a population of about 30,000, of whom 10,000 are Armenians, who still retain in their own homes the use of the Armenian language, while business and, among Protestants, church services and schools are conducted in Turkish. Merchants and business men from Marash often pass through Aintab on their way to Aleppo, the great emporium of that region. Hence very soon after evangelical truth began to be discussed in Aintab there were interested inquirers from Marash. The first native colporters who went there, however, were eleven times successively driven away with violence.

In 1852 Dr. Schneider was invited to visit the place by a man interested in the truth, who took him as a guest to his own house. "Why have you brought that Satan here?" angrily inquired the wife, in Armenian. But it was not long before she too learned to love as truth that which she had so despised.

In September, 1852, in order to protect the Protestants of Marash from the persistent persecutions of their adversaries, they were formally organized as a sect, and religious liberty was proclaimed. In 1854 a church of sixteen members (three being women) was organized. There were fewer readers in the Armenian community at Marash than at Aintab, but when they understood that reading had a bearing on their spiritual concerns the newly awakened people became very enthusiastic in learning to read; so that an Armenian remarked that more than 500 pounds of candles extra would be used that winter in Marash in reading the Bible.

The first missionaries, Rev. G. A. Perkins and Rev. A. G. Beebe, with their wives, were stationed at Marash early in 1855, and were received with tears of joy. Ill-health, however, and the death of Mrs. Beebe having compelled both families to leave in 1859, Rev. G. H. White and wife were stationed there. That same year the first church building was erected. At the beginning of 1861 there was a general awakening among the people which brought forty into the church. In this revival the Christian young men labored day and night with great zeal, so that the Catholic bishop said he could not understand it; if they were paid for their work, the missionaries had not money enough; if they worked for nothing, they had a love he could not comprehend. In the spring of 1862 the number of Protestants, great and small, had become 1,105. "It seems a large number," says Mr. White; but after a very careful estimate he is confident that $20,000 would purchase the houses, furniture, vineyards, and everything of every description owned by the members of the Protestant community; yet that year government extorted from them $800 in taxes, and they gave of their own freewill $500 to support their churches and schools and their poor.

In 1864 a second church was organized. The following year there was a terrible visitation of cholera when the efforts of the missionaries among the sick won many friends for the new way. There followed a deep work of God's Spirit, so that in January, 1867, twenty-nine were received to the first church and twenty-three to the second, some of these penitents being men who had gone a long way on the downward road.

The Theological Seminary had been removed to Marash in 1864, with a class of eight. In 1869 preaching every Sabbath in the Theological School room was commenced by Mr. Trowbridge and Mr. Montgomery. This work soon developed into a third church. These churches are self-supporting and have enjoyed many seasons of refreshing from on high. They maintain common schools and Sabbath schools, they have a Young Men's and a Young Woman's Christian Association, and several Christian Endeavor societies for different ages and sexes. For many years they have supported a Home Missionary Society and sent laborers into the villages round about. At the present time the strength of the missionaries is given chiefly to the Theological Seminary and to the Central Turkey Girls' College. One principal reason for locating the Theological Seminary at Marash was the fact that there are a dozen Armenian villages

STUDENTS AND INSTRUCTORS IN MARASH ACADEMY.

within a day's journey of the city, and many more at a greater distance in the mountains north and west, that would afford a fine field for the work of the students as colporters during the summer vacations. Effective work has been done in this direction, and several villages have been opened to receive the truth by the labors of these colporters.

The Seminary has been crippled from the beginning for the want of men and means to enable it to do its best work. Death, ill-health, and removals have again and again lessened the missionary force needed to carry on the work of instruction. Earnest Christian young men from poor villages have asked for admission, but there were no funds for their support.

"This Institution," writes Mrs. Christie, "has no other endowment than that given out of the deep poverty of Marash Christians." There were nine students the past year, part of whom were taking the special course. The whole number of alumni exceeds 200. Benighted souls all through that region need the labors of trained pastors. Shall we not keep pace with the Divine Master as in answer to our own petitions he sets before us such open doors for proclaiming his Word?

At the beginning of the evangelical work in Marash scarcely a woman in the city could read, yet as the people came to prize the Bible they were eager to have their girls learn to read as well as their boys. Mrs. White during her short stay opened a school for girls and fitted two classes for the Seminary at Aintab. In 1866 Mrs. Coffing began the work of grading and systematizing the common schools, and soon after opened a boarding school, which was removed to Hadjin in 1880. The following year the Marash brethren, by means of much earnest pleading, and by the gift of $2,200 as a pledge of their abiding interest in the Institution, secured the establishment of the Central Turkey Girls' College among them, with a course of study two years longer than that of the Seminary at Aintab.

The number of students for the year beginning October, 1893, was thirty, of whom four were seniors. Most of these students are Christian young women, and it is the aim of the teachers to fit them to be competent leaders in every department of Christian work open to them. They do their own housework and sewing. A kindergarten has been opened on the premises which all have an opportunity to observe, while a few receive special instruction in the system. A live missionary society, to which all by choice belong, gives them an outlook over the whole world. They teach in the different Sabbath-schools, play the organs in the churches, are leaders in the Christian Endeavor Societies for girls in the city, and are taught how to manage properly such business affairs as are likely to fall to their care in coming years. The graduates are much in demand, being called for as teachers from places hundreds of miles distant.

The cut accompanying this sketch presents the students of Marash Academy, which within the last three years has come to be a vigorous institution, drawing pupils from the city and the surrounding country. When this photograph was taken there were about ninety pupils, twenty-seven of them being in the boarding department, forming a bright, industrious company. The four full teachers now employed are shown in the pictures on either side of the two missionaries, Mr. and Mrs. L. O. Lee, who are in the centre. Three of these native

teachers are graduates of the Central Turkey College and two of them of the Theological Seminary. During the year just closed £70 Turkish were paid for tuition, board, etc., while the churches of the city contributed one third of the funds necessary to carry on the work.

THE FIRST PROTESTANT ALBANIAN PREACHER.

BY REV. J. W. BAIRD, OF MONASTIR.

Rev. Gerasim D. Kyrias, the first Protestant Albanian preacher, was born in Turnovo, near Monastir, in 1858; but with his parents soon removed to Monastir, and attended the Greek school of that place till old enough to learn a trade, when he was apprenticed to a shoemaker. When American missionaries went to that city, in 1873, he sometimes attended services partly out of curiosity and partly out of a love for mischief. Becoming interested he soon accepted and followed the truth, though he met considerable opposition. Soon he began to feel that the Lord had called him to be a preacher, and as he gave good proof of deep piety and good ability he was received into the mission school at Samokov, where, in 1882, he finished the course, leaving an excellent reputation for scholarship, ability, faithfulness, energy, geniality, and piety.

REV. G. D. KYRIAS.

While preaching in Bulgarian, in Uskub, he received a call to the superintendency of the colporters of the British and Foreign Bible Society in Macedonia and Albania. Seeing here an opening for work among his countrymen, spiritually neglected for centuries, he entered upon and devoted himself to the evangelization of the Albanians, translating, putting books through the press, writing hymns, and preaching the gospel. While on one of his tours, in November, 1884, he was seized by brigands and held for six months, suffering intense and prolonged hardship. It was a wonder that even his strong constitution endured such a strain. When released he resumed his work with new zeal, not only preaching but especially conversing with men about spiritual things and pressing upon them the claims of God. For this latter work he had a special talent. He planned a school for girls, and after his ordination as an evangelist, in 1890, removed permanently to Kortcha, and with the assistance of his sister began the school, which, in spite of fierce opposition from the Greek ecclesiastics, grew rapidly. He was successful in getting funds to buy a place for a school and chapel. This is probably the only Albanian girls' school that has been opened. The Greek Church, to which all the southern Albanians who have not become Moslems belong, has uniformly refrained from supporting Abanian schools, from encouraging any religious book, and from the use of the Albanian

language in the churches, so that to this day she has not given them a page in their mother-tongue and now would gladly prevent anyone from using the Albanian language. As the printing of tracts was not possible, Mr. Kyrias wrote many letters to acquaintances on religious subjects. Worn out with labor he took a hard cold, and though he sought relief in Monastir, died in that city of consumption, January 2, 1894. His last days were peaceful.

Mr. Kyrias was a born leader, a tireless worker, an attractive and impressive preacher, and a spiritually minded man. Where is the man or men who will take up the work from which the Lord has called this pioneer evangelist?

Letters from the Missions.

Spanish Mission.

EVANGELISTIC WORK IN SPAIN.

Rev. W. H. Gulick, under date of March 8, sends the following from San Sebastian: —

"The pastor of the church in Zaragoza has a large field in the surrounding towns and villages, and in the many towns of *Alto Aragón* — High Aragon — the mountainous country between Zaragoza and the Pyrenees. Whenever it is possible for him to leave his important city congregation he hastens away upon a missionary tour among these scattered friends of the gospel. Recently he has visited the village of A——. Reaching the nearest railway station late in the evening he had still to travel seven miles in a mule-cart. As a community the inhabitants of that village do not love the gospel, but in the midst of the general darkness there are a few shining lights. The day after his arrival, though it was a working day, he formed one of a group of eight or ten persons who meet regularly in the house of one of their number to read the Scriptures, on which he found that they 'meditate diligently.' They, and several others who are not declared 'evangelicals,' but who have become interested in the gospel by the example of their neighbors, stayed away from their work an entire afternoon to consult with the good pastor regarding the meaning and the teaching of different Scripture passages that they had marked in the course of their study since his previous visit.

"The leader of the group is a sister in the faith, whose knowledge of the Scriptures and whose strong good character places her naturally at their head as guide and counselor. The village priests know that she reads the 'prohibited books,' but no one dares to discuss their contents with her, as they have learned that, with her intimate acquaintance with the Bible, she is more than a match for them all in any conversation or debate on religious matters. But the consequence is the secret persecution that she suffers at their hands or by their instigation. In her day she has been the owner of considerable property, and as always happens with such persons in these villages, there are many who owe them larger or smaller amounts — debts contracted in the course of their farming and trading life. The village priests tell those who are owing her that they will do God good service by not paying her! One of those who has exerted himself most successfully in this respect to harm her is her own brother!

"In the inn where the pastor stopped he found a Bible and several of our best evangelical books, all showing signs of use. These books were sold in town several years ago by a young man who was born in the place, but who became a resident of Zaragoza and a member of our church there. He is now in Pau, the south of France, and is an active member of the Evangelical Free Church of that city. To the efforts of this unassuming young man, one fruit in the gospel of the Zaragoza church, is to be cred-

ited, humanly speaking, the fine examples of Christian stedfastness and of Christian life that are found in this village of A——. When he first attempted gospel work in A—— he was stoned out of the place by a crowd that was set upon him by the priests."

HOW THE GOOD SEED IS SCATTERED.

"In the inn of this place a middle-aged man introduced himself to the pastor, saying, 'You do not recognize me, but I know you. My home is in the town of B——. I am a pedlar and for years I have traversed all the country between Zaragoza and the Pyrenees, selling my wares, and frequently I am in Zaragoza. Almost always when I am there I visit your chapel and I have often heard you preach, and I have taken the tracts that have been offered to me at the door.' This man is a representative of thousands in Spain, persons who know more or less of the gospel, and who are sufficiently interested in it to look up the chapels and to listen to the preaching at intervals, and who are entirely friendly to evangelical doctrine and practice. Not being deeply touched of the Holy Spirit they do not profess themselves as with us — though in heart they are — for fear of the social and temporal losses that such a declaration would subject them to. Their presence in these provincial towns and villages forms the nucleus of the congregations that come to hear the pastor preach and converse, when he visits these remote places.

"When the pastor reached home from this tour he found word waiting him that a brother in a distant village, who had suffered much for the gospel's sake, was lying at death's door from sudden illness. Not stopping to rest himself from the fatigues of the journey from which he had just returned, he started by the next train to visit the sick man and in the darkness of the night crossed the river Ebro, swollen and dangerous from recent rains, in a small boat propelled by one man. He stayed by the side of our Protestant brother two days, leaving him only when it became apparent that he was likely to continue improving in health. The pastor of Zarazoga is himself in delicate health, and the coarse food that he had been eating and the poor beds that he had occupied for eight or ten days would have put to the test the most robust health. The week after this service to the members of his flock in the outlying country he was called upon to follow to the cemetery in Zaragoza, in quick succession, the bodies of four members of his city congregation. As the cemetery is more than a league distant from the city, each of the four funerals consumed the better part of a day, aside from the great fatigue resulting from the exposure to cold wind and rain. I mention these facts so that sympathy may be felt for this laborious and faithful pastor.

"During the last five or six weeks the chapel in Zaragoza has been so filled at the hours of preaching on Sunday and Thursday evenings that with difficulty all could find seats. We cannot but hope that the Holy Spirit may touch the hearts of some of the new listeners, and that they may become truly converted to the gospel which now only interests them."

Mission to Austria.

A JOYFUL SUNDAY IN PILSEN, BOHEMIA.

Dr. Clark, of Prague, sends the following account of a Sunday in Pilsen: —

"It began, like the Sabbath of our New England grandmother, on Saturday evening, January 20, when I had the pleasure of addressing the Y. M. C. A. The hall was filled with eager listeners. As nearly all present had come out of darkness and through much tribulation, they were all the more pleased to hear what might be said about Christ, the light of the world. At my left sat the representative of the government, clad in full uniform. No society whatever is allowed the privilege of a public meeting without giving a formal notice to the police department. As this is the only Y. M. C. A. in the western half of Bohemia one can not but heartily

rejoice over its present strength and influence in a city of 50,000 inhabitants.

"Long before the hour of service on Sunday morning, the hall, or chapel, was well filled by our members and friends, some of whom had walked three hours to reach our place of worship. That vigorous old lady on the front seat seems a picture of happiness, and so she is, and that too in spite of widowhood, loneliness, and persecution in a small town miles away, where she is the only evangelical Christian.

"After my morning sermon there was a careful examination of new candidates for membership. In the afternoon it was a delight to preach to 120 souls; half of them still in the Roman Catholic Church. The words 'For they that say such things declare plainly that they seek a country' were a source of blessing. All true communicants declare by their presence at the Lord's table that they seek a better country than this world.

"Oh, ye who preach every Sunday to hundreds, do not say it was an ordinary joy to preach to that relatively small number. We were sixty at the Master's table, and three years ago not ten of that number had read the New Testament. The gladness of those souls at the communion exceeds anything I have seen in my home church. Cheering, too, was the reverent attention of that other sixty — still in the Roman Catholic Church — watching with such marked interest to see how we obey Christ's command: 'Do this in remembrance of me.' Rejoice with us, dear friends, over God's mercy to Pilsen. Three years ago we had not received one member from that city. Now Pilsen has its own important work in the second city of Bohemia, and has out-stations for regular services every Sunday in three neighboring cities. Our brethren are very poor and need greatly your helping hand and your prayer of faith."

Western Turkey Mission.

A WINTER TOUR UNDER DIFFICULTIES.

THE following letter from Rev. Edward Riggs, of Marsovan, was not designed to present the evangelistic side of the tour described, but it is here given as conveying to our readers a vivid impression of the difficulties under which touring work is sometimes done. Under date of February 10, Mr. Riggs writes: —

"The peculiar circumstances in which our station has been placed during the past year have not been favorable to touring, and many of our out-stations have been left largely to themselves. As, however, under the firm and wise administration of our excellent local governor, Bekir Pasha, our political skies appear a little more quiet, it seemed desirable, when our Christmas holidays came, short as they were, to make some use of them in this department of our work. Accordingly Amasia was visited by Mr. Tracy, Mr. White went to Hadji-keuy and Vezir Keupru, while it fell to my lot, as usual, to visit places among the Greeks on the seacoast. It is at least questionable whether, under ordinary circumstances, such a tour could be characterized as economical. Our limit of precious available time was eighteen days, of which, as it proved, I spent three in quarantine and eleven, in whole or in part, in traveling, leaving only four entire days in three out-stations. Still, under the circumstances, I am glad I made the trip.

"My purpose was to visit Unieh and Fatsa, where the brethren had been deprived of preacher and meeting-house and seemed in need of consolation and counsel. But on reaching Samsoon I found my way in that direction blocked. Quarantine on cholera in Thermæ cut off the land route, and the only available steamer was a Turkish boat crammed full of Turkish soldiers, among whom cholera had already twice broken out, compelling the steamer to go back to an eleven days' quarantine in Sinope harbor. My friends convinced me that it would not be wisdom for me to take passage in her. So I decided to go to Bafra and Alacham, especially as there was no evidence that I would succeed in getting any steamer at all by which to come back from Unieh to Samsoon.

"But my 'experiences' began before I got to Samsoon. I left Marsovan January 4, in company with Mr. Christo Papadopoulos, a member of our Theological class to graduate in May next. On account of cholera in Amasia the road from here to Samsoon had long been blocked, and many of my friends advised against our starting out in the winter weather. We spent the first night in Kavza, but even there could get nothing but rumor as to quarantine or open road to Samsoon. The rumors were not reassuring, but we pushed on through a tremendous snow-storm to Aksou-deresi. Arriving there, covered with a thick blanket of snow, we learned that we must pass three wretched days there before we could pass on to Samsoon. This we were fain to accept rather than give up the expedition entirely. While we were warming our fingers and toes at the scanty fire of the crowded coffee-shop, we inquired where we could find quarters to lodge in, and were informed that that same close, stuffy, filthy coffee-shop was the only place available. A little further investigation, however, with intimations of possible rewards, resulted in the announcement that a room had been discovered, and we proceeded to investigate it. It had four walls indeed, no two of equal length, constructed of logs laid upon each other, with the interstices stuffed with mud, leaving innumerable windows of various shapes for abundant ventilation. One small window, with sash and two small panes of dingy glass, admitted light enough to show the darkness. But the dirt had the virtue of being clean dirt, as compared with that of the coffee-shop, and the one pride of the room was a huge open fireplace. For the use of this apartment for three days the proprietor asked the modest sum of $4, but finally came down to a bargain for $1.50. This liberal sum having warmed his heart, he assured us that his supply of wood was abundant and we might burn all we pleased. We did burn enough in a single evening to supply my study stove for a week, and thus managed most of the time to keep warm, at least one side at a time. So here we were located for a three days' imprisonment. Our little stock of reading matter had to be very carefully economized and exchanged, and when our fingers were not too cold we could write letters. We were entirely without table apparatus and housekeeping furniture, and found to our dismay that the place could furnish almost absolutely nothing in that line. We managed to borrow a diminutive frying-pan, in which we cooked three or four eggs, and ate them out of the frying-pan, with our penknives and our bread. But while we were engaged in this frugal repast no less than eight times did men put their heads in at the door to ask if we were not through with that frying-pan, as they were waiting their turns to use it. An unused window-sash with two small panes, laid across the top of an old kerosene oilcan, and propped up with bits of tile, served as a table; another broken piece of glass answered for plate, and with pocket-handkerchiefs for tablecloth and napkins, and with our penknives, our dining outfit was complete. The next day we succeeded in capturing a small chicken and in borrowing a very diminutive saucepan, into which we succeeded in packing the chicken after cutting it into very small pieces, but an exceedingly uncanny effect was produced during the process of cooking by a leg or a wing surreptitiously obtruding itself from under the cover, as if to say, 'These are rather close quarters.'

"Sunday furnished but few opportunities for conversation or communication with anybody, and gave occasion for the excercise of passive rather than active Christian virtures. Toward night the quarantine guardian discovered that, owing to increased numbers of arrivals, he would be authorized in granting special grace to victims who had been there two days or more, and great was his astonishment to observe that we declined to avail ourselves of our liberty to leave on the Sabbath."

A NEW BUT UNFORTUNATE START.

"Monday morning the cold had not abated, but we were glad to start along in

any weather. It was not long, however, before I discovered that my inability to get warm was due less to the outside temperature than to the ague that had seized me. After chattering through the distressing chill stage of the attack, I was just settling down into the delicious warmth of the fever stage, when our brilliant driver allowed his balky horse to back the wagon off a sloping bank. I succeeded in jumping from the wagon in time to save my bones, and sat down on a stone to watch the driver's frantic and futile endeavors, which terminated in overturning the wagon in the bottom of a deep gully. The chief result of this diversion, aside from a delay of a couple of hours, was that it threw my ague back into the chill stage, and filled the measure of my wretchedness for the rest of the day.

"The night was passed at another wretched wayside inn, and in the morning, fortified with a good dose of quinine, I proceeded to Samsoon. As we were entering the town we were stopped by the police, who not only asked for our traveling permits, but put us through a thorough search, and took possession of every book and scrap of written or printed matter they could find, referring us to the local government if we wished to recover them. Fortunately I had a strong letter of recommendation from the Governor of Marsovan to the Governor of Samsoon, and that soon liberated books and papers, which without that letter we should very likely never have seen again. This and many other incidents of this journey indicate the alert and suspicious attitude of the government in these disturbed times, but being forewarned and provided with the necessary papers, we nowhere suffered serious inconvenience. . . . It is not a part of my purpose in this paper to give any special account of direct missionary efforts in the places visited. It was the Week of Prayer, and in Samsoon, as also in Bafra and Alacham, we found the brethren holding interesting daily meetings in which we joined with pleasure and profit, and used such other means as we could to accomplish the aim of the trip.

"The journey to Bafra was accomplished, in a native wagon, without special incident. Two thirds of the way the wagon runs right along on the hard, wet sand of the seabeach, with one wheel in the water, and the surf waves running up through the wheels and sometimes up to the horses' knees, giving something of a trial of nerve to the inexperienced. The last part of the way we used to have to go through a terrible swamp, which was at times wellnigh impassable. There is now a good macadamized road, which makes things much easier. The road from Brafra to Alacham is still hopelessly and fearfully muddy. My horse chose the broadest and blackest and deepest place in which to lay himself and me out at full length. My condition when I scrambled back to *terra firma* appears more amusing now than it did at the time. The friends who came out to meet us, careering around on horseback: the cordial welcome; the Sabbath spent among those devoted and prayerful people; the neat little schoolhouse vainly waiting for governmental permit, unrighteously withheld; together with many other points of interest, must be left to the imagination. On the way back to Bafra we struck down toward the seacoast to avoid the mud, and there among the sand dunes I saw a winter settlement of Gypsies which beat anything I ever saw for a winter residence: a few stakes driven into the sand, with bunches of twigs and brambles stuffed between, constituted the walls, while the roof consisted of a scanty piece of black tentcloth, which did not at any point reach out to the wall. Men, women, and children were barefoot, and many, especially of the latter, were nearly or quite naked: and yet there they live through the bitter cold and storms of winter.

"On reaching the seashore on our way back to Samsoon we were overtaken by a tremendous snowstorm, with a gale of wind and the waves running very high. A very narrow escape from being engulfed,

wagon and all, in quicksand necessitated a retreat and an extra night at a wretched little inn. Intense cold on the mountains toward Marsovan, and a broken wagon reach, completed our chapter of accidents, and we were glad to get home.

Eastern Turkey Mission.

BURDENS BRAVELY BORNE.

MR. BROWNE, of Harpoot, since his recovery from protracted illness last autumn, has been spending his strength in tours among the churches. Two weeks were spent at Arabkir with cheering results. Of a tour to the southward, over the Taurus Mountains, Mr. Browne says: —

"This time I went without a servant, hoping thereby to save considerably in expenses, as our touring grant is only about half the usual amount. This method, with all its drawbacks, has the decided advantage of bringing you into the very closest relations with the people and I have continued to tour in this way ever since. Without entering into details, let me say this proved an exceedingly pleasant tour in all its details, and gave me great cheer.

"In this tour I was so closely questioned by the government officials that there was much telegraphing and correspondence and examination of the rights of missionaries to tour without authorization from the local government, of which others have written.

"Let me say here what I might have said concerning all my tours this winter: I have been more than pleased at the response of the people to their increased burdens, necessitated by the diminished aid of the Board.

"In all the Arabkir villages, as well as in the city, the proportion of the salaries borne by the people, though already large, was increased from twenty to twenty-five per cent., that we might continue our work without cutting down the small salaries or dismissing absolutely necessary helpers. At Choonkoosh their expenses had been some 2,000 piastres more than the previous year, and that too with diminished income and increasing poverty. But when I told the pastor and trustees of the condition of the Board they showed deep feeling, and immediately offered to assume about one half of the Board's present help to them, and pledged themselves to relieve the Board of all further help next year, saying moreover than they deeply regretted it was impossible to do so this year. I don't know when I have been more deeply moved than at such genuine sympathy with the Board's trials and appreciation of its help.

"At another place on this same tour I found that the people, though in extreme poverty, had substantially repaired their chapel without aid from us, and had increased their expenses in various ways, though more than one of their people are beggars. I had not the heart to speak to them of increasing their burdens, but the Sabbath after my departure the brave preacher took up the subject and after preaching on the 'blessedness of giving' went to the blackboard and said: 'Now let all try to sacrifice for the dear Board which has helped us so long in our need.' In writing me about it he said: 'I was much moved by the response from nearly everyone present, *beggars and all*. When I came to reckon up the paras and piastres so lovingly given I was amazed to see it amounted to 150 piastres!' And he added: 'Surely my wife and I cannot be less generous (I should have called it less *heroic*) and we wish to add the same amount, which please take from my salary.'

"The question will force itself to my pen concerning the home churches and pastors, but I will not write it, as I know well many are sacrificing nobly 'for Christ and the Church.'"

ERZINGAN.

Mr. Richardson writes from this outstation, January 25: —

"It is an enjoyment and inspiration to be here. There has been a quiet but very real revival spirit here for the past three months and its fruits are very evident in the whole community. One result has been that everyone in our community has

dropped the use of tobacco. This not only by church members but by non-communicants. There have been in the community during the last few years a fine set of boys growing up into young men, who are now from seventeen to twenty years old. These have all professed their conversion the past year and are showing great zeal. Eight of these were before the church committee for examination for church membership the other night. Five will probably be admitted to the church. Some of the testimonies given were very touching. One young man confessed that during the day he had been called to take some cloth on approval to a tailor. The customer who was to have bought the cloth turned out to be drunk. The tailor, not a Protestant, told the customer: 'M—— has come, but he has not brought a good piece of cloth, and the kind you want is at his house, where he can't get it till morning.' This to put the customer off till he was sober. M—— was asked if this were so, and he said, 'I can't get what you want till to-morrow but will have it at the shop then,' although it was at the shop at the moment. He felt that this was an untruth and confessed it with great contrition. When one sees the universality of lying and cheating in business here the advance in spirituality will be the more appreciated.

"One young man will probably be refused church membership until he stops bringing mulberries from Harpoot to sell to the liquor dealers to make *raki* or rum of. Otherwise the young man shows an excellent Christian character. He may be admitted, but the committee feel it would be a bad precedent.

"The old trouble here, the division in the church, is slowly being healed. The way the people have paid this year is a wonder. The section of the Protestant community who attend the chapel only contains eight heads of families, with a number of young men from other families. These few people have paid for pastoral support for schools and for benevolent purposes over $250 in this year of severest scarcity."

Foochow Mission.

THE CHINESE NEW YEAR. — THE HIGH SCHOOL.

MR. PEET, of Foochow, writes under date of February 2: —

"This season of the year is particularly trying to our native Christians. There is the sacrifice to this deity and to that deity; the worship of this idol and of that idol, so that during this time those who have professed the name of Christ stand out as marked men more than at any other part of the year. Two nights ago occurred the sacrifice to the kitchen gods — the 'kitchen grandfather' and the 'kitchen grandmother.' These idols are small in size, but are feared perhaps more than any other. I am told they are the last ones to be given up. The household gods of the officials and of the Tartars who live in the northeast section of the city start out on their annual visit to the supreme ruler on the night of the twenty-third of the twelfth moon, while those of the common people set out on the next night. The fortunes of a family for the coming year will depend on the account the household gods can give of the conduct of the members of that family for the past year. It is highly important, therefore, that the gods should leave the earth with good impressions, and so feasts are gotten up in their honor, fire-crackers are set off, and incense burned before them.

"Our thoughts turn also to the students who have been connected with our school the past year, and who have been taught the wickedness of idolatry. They may be sorely tried, but we have good reason to believe that some, at least, will stand firm to their convictions. Among the boys who entered this year for the study of English two have excited our particular interest. One was so impressed with the fact of the wickedness of bowing down to idols and of burning incense before them that soon after he entered our school he refused to do these things which he had formerly done so willingly. He will unite with this city church at the next communion. His parents have spoken of this refusal to conform with heathen custom

as something to be commended rather than otherwise. The parents of the other boy testified that through his influence all their idols had been disposed of, and that the young man had over and over again told them of the wickedness and folly of idolatry. We thus hope that some seed has been sown which erelong will manifest itself in souls born anew.

"The school closed a successful year about two weeks ago, on which occasion Colonel Hixson, of Alabama, our new consul, was present, and also an unusually large representation from the Methodist and English missions. Many of our Chinese friends were also present. The exercises consisted of reading, spelling, and recitations, all in English, and singing in Chinese. Not the least interesting feature of the occasion was the gymnastic exhibition. Colonel Hixson greatly encouraged both teachers and scholars not only by his presence but by the good words of commendation and congratulation. The school has been maintained during the past year at a cost of over $1,200, of which some $580 came from native sources. We feel that good work has been done, that some hearts have been reached by the truth which perhaps could not have been reached in any other way. The outlook for the coming year, at least from a financial point of view, is not as bright as it has been in the past. The opportunities are here as good as ever, but with a small working force and with an appropriation from home of just *one sixth* of what was received last year the work must be crippled. Are there not some among the readers of the *Herald* who are willing to give of their means to relieve the need? I wish we might have a number of ten-dollar scholarships, to be renewed year by year and awarded to the most promising of our Christian boys. Many such boys come to our school and just as they are getting fairly started and have come to the age when they can appreciate, to a degree, the importance of preparing themselves for active Christian work, they are obliged, because their parents have not the means to keep them in school, to leave and seek some employment whereby they may support themselves and assist in supporting the family. Such a necessity is to be all the more regretted in the cases of those who, with one or two years' more training, would make suitable candidates for our Theological School or would satisfactorily fill positions as day-school teachers or as hospital assistants. With some such scholarships as I have mentioned such unfortunate occurrences might to a certain degree be avoided, and we might reasonably hope eventually to have an educated Christian constituency of some size to assist in Christianizing this immense country."

North China Mission.

OUT-STATIONS OF PAO-TING-FU.

MR. PERKINS writes, January 2: —

"I have visited the three out-stations where our country helpers are located and gone with them to neighboring towns to visit church members. The three men are doing, I think, faithful and efficient work. Two of them, having had considerable medical training, find many calls for the exercise of their knowledge and by it open many closed doors. One of the three has been, as you know, supported by our central church. His home, which is one end of the new chapel at Wang Tu, is a model of neatness. In one of the villages under his care the membership has risen this year from one to ten.

"In some respects the work at Ching Liang Cheng under helper Hung has made very rapid progress. The church members there, though only some twelve in all, have, with the help of neighbors and friends won by the medical ministrations of the helper, erected a building which serves for a schoolroom and a part is used for a room for patients. I recently spent a Sunday there and at each of the three services the little chapel was filled. I confidently look for good development in this region in the near future.

"Our gain in membership last year was thirty-three, being a trifle over eighteen

per cent. of our total membership. You may be a little surprised to learn that we have now members in fifty-eight towns or villages. Thus is the leaven being scattered. Into many of these villages no foreigner probably has ever gone, but the power of the gospel, though hidden often from sight, is silently working.

"The work at our central station is going on in the usual lines. Pastor Meng made a fairly thorough tour over our field in the fall, and for the past two months has been giving most of his time to the station class of eighteen men. We expect to baptize five of this class at our next communion Sabbath."

TIENTSIN.

Mr. Stanley writes from Tientsin: —

"The station class is composed of sixteen men who are doing the best work, I think, that has been done for several years. In violation of my old rule I allowed four men to come into the class of whom we knew next to nothing but who appeared to have a real desire to learn something of the truth. So far they have been satisfactory. All but three of the class are from villages within twenty miles of Tientsin. A considerable number of men from new villages are attending our Sunday services more or less frequently, and asking us to visit and preach in their villages. Last Sunday twelve were present from villages quite eighteen or twenty miles to the south. Such opportunities are coming to us from all sides, more than we can improve. In not a few instances we know that behind it all is the desire for relief in their poverty and distress, and we need to move with great care and wisdom; but there is good reason to believe that in many other cases there is also a genuine desire to know something about this new doctrine. They are all opportunities presenting much of hope for blessed results if we had the force to improve them to the full."

Japan Mission.

FROM KIUSHIU.

Mr. Clark, of Miyazaki, reports several visits at towns along the eastern coast of Kiushiu, most of them north of Miyazaki, where he has found much to encourage him.

"Last Monday was given to Hirose, with personal calls, and a large preaching meeting in the evening, and Tuesday to Sadowara, five miles farther on. Here a large number of school boys and girls, besides others, always gather. They like singing very much, and are learning many of the Christian hymns. There is a Christian doctor and his wife here, the only Christians in the place. He is a zealous worker, and three or four nights a week the children gather for singing, and have learned many hymns. We hear on the street from children's voices, 'Yes, Jesus loves me' and 'We praise thee, O God, for the gift of thy love,' and other similar hymns. Mrs. Gulick and her helper have been here several times, and have got the hearts and the ears of the children especially, and have helped them in their learning of hymns.

"In our preaching meetings here thirty or forty of these children always crowd up around the speaker's table, and although a restless element in the audience, yet they are an interesting, interested, and welcome element. The meeting of Tuesday evening was only the fifth or sixth public preaching service ever held in Sadowara. But we expect to be there and at Hirose on the first Monday and Tuesday of every month. These places are seven and ten miles from Miyazaki and are the special responsibility of myself and helper."

Mr. Clark refers to the judge, Mr. Kayobe, concerning whom there is an extended account in the *Missionary Herald* for November, 1892, page 471. Mr. Kayobe has given up his judgeship, and has worked very zealously in Mimitsu for several months, without salary or other money help. While laboring devotedly, his plans have not been exactly in harmony with those of some of his countrymen and it is not altogether certain what his future will be. We have not room for the accounts given of visits at several

places along the way. At Takanabe, where there was last year a division within the church, there has been a new movement, following the recent visit of Miss Talcott, in consequence of which the parties have come together in loving fellowship and with the purpose of united work in the future. A new church was to be dedicated there on the fourth of March. This will be the first church building in Hiyuga Province, and, with a single exception, the first on the east side of Kiushiu.

Of Obi, Mr. Clark writes : —

"I have just made a trip to Obi, about thirty-five miles south. The road there is very bad, and the day's journey there and the day back are the hardest days of all the year. Mr. Teraoha is making a good beginning there. He has a Bible class every day and some extra Sunday services, though he has not thought it wise to have a public preaching service. As yet there has not been a Christian sermon preached there, I think. The work is new. He seems to be a good man. I wish I could go there oftener, but it is literally a very mountainous task.

"We find our new house (see *Herald* for March, page 120) a continued help in the evangelistic work in that it brings many hundreds of visitors to see the house and go within reach of the gospel message, which is given by word and tracts to these callers. The number of visitors does not seem to decrease as the months go by. It makes a pretty public family life, however. We had a little help and advertising last Monday night at Sadowara. The leading Buddhist priest-orator of Hiyuga had a preaching meeting there, and the foreigner's house and his kindness and many visitors formed his main theme. Of course he treated it from a Buddhist point of view, but it was a good advertisement just the same. We experience very little of the evils and enmity that are met with in the more enlightened portions of Japan. It is a little monotonous, but our turn may come, however, so we do not let the monotony of their absence depress us."

Mr. Clark refers to the imperative need of an evangelist at Miyahonji, the largest city of Hiyuga. But what can be done when the appropriation for evangelistic work in the Hiyuga province is but $152? There are four evangelists already at work, at a cost of about $10 each per month. Mr. Clark says : —

"Can we stretch the $152 to cover the support for these men? We could turn off some of them, but there is not one too many, nor one in a place other than a most important centre. To dismiss them would be disastrous and the poorest sort of economy. We might all stay at home and so save money, but I don't understand that we are sent here to save money in that sort of way. *What shall we do?* We are glad to do the work, but cannot with hands tied. Eighty thousand dollars is a large debt on the Board, I know, but the debt over here is a more significant one. Don't abandon your missionaries on account of that $80,000."

FROM OKAYAMA.

Mr. Pettee writes, February 7 : —

"Last Sabbath Miss Stewart and I, in company with two or three Japanese workers, opened a Sunday-school in the northern part of the city. This completes the circuit, and makes a centre for Christian work in every quarter of the town. We had about thirty children present and are greatly encouraged by the promising way in which the new work starts off. Our local work goes on well. Mr. Ishii has now seven ex-convicts in his reformatory, and they say that they are in heaven as compared with their previous lives. The brightest of all is an ex-Buddhist priest. He aspires to become a Japanese Jerry McAuley.

"There are some fine and promising girls in the Girls' School; the Christian Endeavor Society is very flourishing. The Boys' School is small but in splendid training. The Orphan Asylum is just as good and useful as ever. The breach in the Okayama church has been healed, and a good deal of earnest, personal work is being done in the city and vicinity."

Mission to Mexico.

UNDER date of March 6, Mr. Crawford writes from Hermosillo: —

"The work in the school here is much more encouraging than it was. The teacher is getting better hold of the language every day, and by another year she will have a good school, if nothing happens to take her away. There are several that have promised to send next year when the teacher can talk and manage the school more to her satisfaction. Some new ones have been received of late, and things are more encouraging. Mrs. Crawford accompanied me on my last tour in February, a tour of forty miles, where we had a most encouraging time. It was a long and very hot and dusty ride, but we reached there at dark and after eating our bread and beans we walked over to the next village, some half-mile, and met some thirty or thirty-five earnest listeners. The next day, Sunday, we held the usual meeting in the morning, but not quite so many were out, as in a mining town there is no Sabbath. Many would never know when Sabbath came if it were not pay day. At night the house was full of very eager listeners, so that, after they were dismissed, they still sat, and asked us to go on. There are many inquirers after the truth."

From Guadalajara, Mr Howland wrote, on February 1: —

"We received six new members on the occasion of the anniversary of the dedication of our church, and there are quite a number of candidates to be received on future occasions. After observing the Week of Prayer in union with the other churches, our church wished to continue another week in our own place of service, and we had a series of very interesting meetings, hearing new voices nearly every evening. We hope for permanent results, and at least a spirit of greater earnestness among the members."

West Central African Mission.

INTERESTED HEARERS.

MISS JOHNSTON wrote from Chisamba, January 20: —

"There seems to be a continually growing interest in both weekday and Sunday-schools. At the Sunday morning service the chiefs and old men are very regular attendants, and seem to pay the closest attention to what is said, sometimes breaking out into exclamations of assent, as 'That is true, Ñana.' But their superstitions and customs have such a hold on them that it seems as if they thought, 'We are willing that our young people learn and believe these truths, but we — we are too old to change.'

"This week seven new girls have come to stay at the station, from Kapitango, a district six miles away, where some of our young men hold a service every Sunday afternoon. These girls have walked that distance and back every Sunday to attend the morning service and Sunday-school, in fine or wet weather, and this being the rainy season there are often heavy storms, yet they have never failed to appear. Now they have come to live here so as to attend day-school. They are nice-looking, well-behaved girls, very anxious to learn. To-night we have twenty-nine women and girls sleeping at the station on our side of the stream. Three or four are girls who usually sleep here Saturday nights so as to attend the Sunday services.

"The boys have started another preaching station. Mr. Currie is preparing four young men who will devote their time to evangelistic work — there are so many villages which we cannot reach. The weekday prayer-meeting is held Wednesday afternoons with an average attendance of seventy to seventy-five. The girls have morning worship in the house of one of the married couples. In the evening they come to our house, where on Sunday evening they have their own prayer-meeting, in which seven have lately begun to take part."

Mr. Currie writes: —

"An average of about seventy young people attend our Wednesday afternoon prayer-meeting, and I am sure it would do your heart good to see their eager looks and hear their sweet voices in happy song

or earnest prayer. Our young people are now conducting services every Sunday at four groups of villages, and this before we have yet a church organized at this station. We hope to add two more preaching stations to the number now carried on, by the close of the wet season."

From the new station at Sakanjimba there are excellent reports. Our missionaries are greatly pleased with the location and they are having good congregations, largely, of course, from curiosity. Mr. Woodside says: —

"The man who has, I think, the most influence in the country is a brother of the chief. He lives in one of the nearest villages and is very friendly to us. He comes regularly to our services and everyone notices the intelligent interest he seems to manifest."

Notes from the Wide Field.

AFRICA.

Swiss Mission in Gazaland. — We have heretofore reported the visit of some Swiss missionaries from the vicinity of Delagoa Bay to King Gungunyana of Gazaland, at his residence on the Limpopo. Later reports inform us that Dr. Liengme, who went with his wife and child to the king's kraal in May of last year, has made a successful beginning of missionary work. He proposed to stay but three months in order to test the place and learn the mind of the king. He was received most cordially. The king said: "Not only three months, but three, four, five years you are to stay with me." When Dr. Liengme proposed to return to Delagoa Bay to report the situation the king and people expressed great gratification that he promised to return. Some fifty natives were attending evening service each day. The doctor is actively employed in his medical work and finds much encouragement, but the king, though kindly disposed, is a sad inebriate, and at times is not to be seen for many days on account of his drunken state. Mandlakazi, the capital, is in the middle of a forest and on the top of a hill, and so far as appears from the report of this Swiss mission King Gungunyana has made it his permanent residence. If this is the case, he will probably not interfere much with the region in North Gazaland where the new mission of the American Board is established.

The Lovedale Institution. — This industrial institution is maintaining its high reputation, and a recent report shows that it is accomplishing much in a Christian way. The number of pupils, including the elementary department, is 782, from an extraordinary number of tribes: Fingos, Gaikas, Basutos, Barolong, Zulus, Bechuanas, Gallas, and nearly a dozen others. The majority of the pupils are said to have been born within the church of Christ. Much interest has been felt in the sixty-two Gallas who were taken from a slave dhow north of Zanzibar by a British vessel, and after being released were sent south to Lovedale, inasmuch as there was no other place to receive them. Of these Galla girls, twenty-one in number, all have been baptized, and of the boys all except six or seven. They are growing in knowledge and in piety, and they give promise of being useful men and women in the years to come.

On the Congo. — Roumaliza, the reckless and cruel slave-trading chief of Ujiji, rallied last fall all his forces against the Belgian commanders who came to take the slave-trading posts of Nyangwe, Kassongo, and Kirungu. He gave them battle on the twentieth of October, and Commander Ponthier and Baron Dhanis are reported killed. According to dispatches recently received at Brussels the Belgians opened the attack, a part of the Free State forces leading and the other part bringing up the rear, while their native ally, N'Gongo-Luteté, with his auxiliary troops, marched between

them. At the moment when they met Roumaliza the Belgian advance guard was attacked from behind by the men of N'Gongo-Luteté, who thus openly turned traitor. He himself was killed on the spot by the rearguard, which surprised him in this flagrant act of treason. The Free State government, although its forces have received a check, considers that there were enough European officers of experience and ability to take command and lead the expedition to a successful issue.

French Mission on the Zambesi. — The late reports from this mission are encouraging. The new chapel built by M. Coillard and his associates is close to the residence of King Lewanika and is nearly completed. The king, at last accounts, was in a favorable mood, though there is no evidence that he is less fickleminded than formerly. It seems that the Matebele made a raid among the Barotse and slaughtered scores of people not far from Kazangula. The inhabitants fled in boats to certain islands in the Zambesi, but the Matebele seem to have been stopped in their raid by the prevalence of smallpox from which many of the Barotse had died. M. Jalla visited the scene of the slaughter, where he found that the Matebele had massacred all their prisoners, hanging the men up by the feet and burning them with slow fires. The stories which are told of the cruelties of these Matebele will go far toward reconciling the civilized world to the destruction which has since come upon Lobengula and his tribe.

Uganda. — Rumors are rife concerning a new insurrection in Uganda, but on the seventh of September last the missionaries reported, "All quiet and work moving on well." Within eight months since Christmas, 1892, over 300 persons have been baptized and a still larger number was on the list of those preparing for baptism. King Mwanga was in one of his pleasant moods and was becoming a great reader and seemed to be seeking after the truth. If it were not for his well-known fickleness of character, his present conduct would be more encouraging.

Mashonaland. — Bishop Knight-Bruce has been with the forces of the British South Africa Company in their movements against the Matebele. While refusing to act as chaplain to the troops, seeking to mitigate in all ways the woes of the people, and seeking in every way to avoid complicity in the conflict, he has commended himself as a faithful servant of the Prince of peace. He writes very frankly of the present as the day of small things in the mission. Though quite a number have attended the services he says that they have not as yet one convert, and only one fit to be a catechumen, adding, "When you realize that when twins are born we have not yet anywhere stopped them from putting them into a pot and putting hot ashes over them or throwing them into a river, you will not expect too much."

India.

The Zenana. — A writer in *Harvest Field* speaks of the manifold signs of encouragement in connection with work among women in India, especially referring to the readiness with which the gospel is received in the Zenanas and among the homes of the people. "It is much easier now to enter the homes of the women than it was a few years ago, and as the girls educated in our mission schools become the occupants of the Zenana it will be easier still. In those cases where instruction is not desired, it is from reluctance either on the part of the woman herself or her mother-in-law. The men, as a rule, are anxious that their wives should be educated. So far from objecting to the Bible, some husbands are occasionally met with who will even sit down and listen while the lesson is being given. Many who have no idea of becoming Christians consider the Bible a very good book. It often happens, however, that Scripture truths make a deeper impression on the heart and take firmer hold of the conscience than was expected, and then sometimes further instruction is forbidden.

ZAMBESI INDUSTRIAL MISSION. — This mission, established by a number of English people, was reinforced in July last by twelve gentlemen and a number of ladies. The purpose of the mission is to settle among the natives, teaching them the arts, working with them side by side in daily life, and so seeking to form a Christian community which shall be entirely self-supporting. The account of the mission we gather from *The Illustrated Missionary News*, which says that no less than 100,000 acres on the Shiré have been acquired, several stations have been established, and coffee plantations have been started. One of the men and one of the children who went out in July last have died at a point above Blantyre, on the upper Shiré River. The progress of this mission will be watched with great interest.

MADAGASCAR.

THE relations of France to Madagascar are just now causing much anxiety. The Malagasy have never accepted the interpretation put upon the Protectorate claimed by France over Madagascar, which Protectorate was assented to by the British government of the time, under the lead of Lord Salisbury. The French have recently proposed to send a force to assume authority over the whole island, and the French Chambers resolved to support the government in any undertaking it might make to protect the French interests and cause its flag to be protected. But before the French forces reach the interior they will find not only the whole population aroused against them, but, as a witty Malagasy affirmed, "They would have to contend with General Forest and General Fever."

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the month, and specially upon Sunday, May 13, in concert with the missionaries and Official Members of the American Board: (See page 184.)

That the Holy Spirit be poured out upon our missions and gracious revivals of religion distinguish this trying year of our work;

That the distressing financial conditions which confront us may be overruled for good by teaching Christians the deeper lessons of self-sacrifice for Christ;

That no part of our work suffer because of our present depleted treasury; our nearness to Christ making us quick to plan, rich in resources, wise in execution, and prevailing in prayer;

That those of our sons and daughters who have given themselves to the foreign missionary service, and are now ready to go to the field, may be generously sent by the churches, even though the times are hard; each church anxious to fill a vacant place at the front and keep another voice testifying to the love of Jesus in the dark places of the earth.

ARRIVALS IN THE UNITED STATES.

April 7. At San Francisco, Rev. E. M. Pease, M.D., and wife, Rev. F. E. Rand and wife, Mrs. Mary E. Logan, and Mrs. Rachel C. Forbes, of the Micronesian Mission.

April 3. At New York, Rev. Allen Hazen, D.D., and daughter, who went to India three years since at their own charges, and have been laboring with the Marathi Mission.

The *Morning Star* arrived at Honolulu, H. I., March 22.

DEATHS.

April 10. At Chicago, Ill., Rev. Edwin C. Bissell, D.D., professor in the McCormack Seminary; from 1873 to 1878 a missionary of the American Board in Austria.

April 3. At Hermosillo, Mexico, of typhoid pneumonia, Rev. Matthew A. Crawford. The unexpected tidings of Mr. Crawford's death are received too late to allow of further notice in this issue.

April 8. At Denver, Col., Rev. William M. Thomson, D.D., author of "The Land and the Book," missionary of the American Board in Syria from 1832 until that mission was transferred to the Presbyterian Board, in 1870.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. Evangelistic work in Spain. (See page 200.)
2. Evangelistic work in Kiushiu, Japan. (See page 208.)
3. A difficult tour in Western Turkey. (See page 202.)
4. Good tidings from Eastern Turkey, Harpoot and Erzingan. (See page 205.)
5. A joyful day in Austria. (See page 201.)
6. Tidings from North China, Pao-ting-fu and Tientsin. (See page 207.)
7. A modern Syrian maiden. (See page 219.)
8. How reductions affect the missionaries and their work. (See page 189.)

Donations Received in March.

MAINE.

Acton, James Garvin,	5 00	
Camden, Elm-st. Cong. ch. and so.	26 00	
Ellsworth, Cong. ch. and so.	50 45	
Ellsworth Falls, Union Evan. ch.	2 97	
Ft. Fairfield, Cong. ch. and so.	14 01	
Hampden, Cong. ch. and so.	5 10	
Kennebunk, Union Cong. ch. and so.	50 83	
Limerick, Cong. ch. and so.	1 00	
Limington, Cong. ch. and so.	5 00	
Machias, Centre-st. Cong. ch. and so.	15 00	
Orland, A friend,	5 00	
So. Paris, Cong. ch. and so.	4 45	—184 81

NEW HAMPSHIRE.

Amherst, L. F. B.	150 00	
Concord, Friend,	5 00	
Croydon, Cong. ch., Dea. S. Littlefield,	8 00	
Dunbarton, 1st Cong. ch. and so.	21 40	
Exeter, 2d Cong. ch. and so.	10 00	
Francestown, Cong. ch. and so.	16 45	
Franklin, Cong. ch. and so.	9 00	
Hancock, Cong. ch. and so.	6 65	
Meredith, Cong. ch. and so.	23 75	
New Market, Thos. H. Wiswall,	10 00	
Newport, A friend,	5 00	
No. Hampton, Cong. ch. and so.	39 00	
Plymouth, Cong. ch. and so.	17 00	
Stoddard, Cong. ch. and so.	6 38	
Walpole, Cong. ch. and so.	15 81	—343 44

VERMONT.

Brattleboro, Centre Cong. ch. and so., m. c.	22 50	
Brookfield, 1st Cong. ch. and so., 11.75; 2d Cong. ch. and so., 26.50,	38 25	
Clarendon, Cong. ch. and so.	11 00	
Cornwall, E. R. Robbins,	500 00	
Danville, Cong. ch. and so.	30 00	
East Dorset, Cong. ch. and so.	10 00	
Enosburg, Cong. ch. and so.	27 00	
Montpelier, Bethany Cong. ch., Extra-cent-a-day Band,	40 00	
Newport, 1st Cong. ch. and so.	17 40	
Pittsford, Cong. ch. and so.	68 85	
Roxbury, Cong. ch. and so.	5 25	
Stockbridge, Rev. T. S. Hubbard,	5 39	
Wallingford, Cong. ch. and so.	33 70	
West Brattleboro, Cong. ch. and so.	22 93	
Westminster West, Society of Morals and Missions,	57 50	
Weston, Mrs. C. W. Sprague,	2 00	
Williamstown, Cong. ch. and so.	17 10	—908 87
Legacies.—West Townshend, Levi Jarvis Boynton, by O. R. Garfield, Ex'r, bal. (prev. rec'd, 6,991.75),		42 47
		951 34

MASSACHUSETTS.

Amherst, South Cong. ch. and so.	10 50	
Andover, Free Christian ch.	52 59	
Bedford, Cong. ch. and so.	18 81	
Beverly, Dane-st. Cong. ch. and so.	134 83	
Boston, Old South ch., 3,100; 2d ch. (Dorchester), 123.15; do., B. C. Hardwick, 200; Eliot ch. (Roxbury), 18.25; Highland ch., 5; Central ch., Jamaica Plain, 138.90; Mt. Vernon ch., 5; South Evan. ch., West Roxbury, 3.75; A friend, 50; A friend, 10; E. C. Crane, 4,	3,658 05	
Bradford, Mrs. Warren Ordway, to const. KATHARINE KINGSBURY, H. M.	100 00	
Braintree, 1st Cong. ch. and so.	12 82	
Brookline, Harvard Cong. ch. and so.	359 21	
Cambridge, A member of 1st ch.	100 00	
Cambridgeport, Pilgrim ch., of which 10.44 m. c.	41 81	
Chesterfield, Cong. ch. and so.	15 00	
Concord, Trinitarian Cong. ch. and so.	38 59	
Conway, Cong. ch. and so.	21 00	
Curtisville, A friend,	5 00	
East Charlemont, Cong. ch. and so., add'l,	5 00	
East Wareham, Two friends,	5 00	
Enfield, Cong. ch. and so.	40 00	
Everett, Mystic Side Cong. ch. and so.	11 03	
Fall River, Central Cong. ch. and so.	31 50	
Greenfield, 2d Cong. ch. and so., to const. LUCY ALVORD SPARHAWK, H. M.	100 00	
Groton, A friend, to const. NELSON M. TORRY, H. M.	100 00	
Harvard, Cong. ch. and so.	26 00	
Hinsdale, Cong. ch. and so.	7 32	
Holyoke, 1st Cong. ch. and so.	32 40	
Hyannis, Cong. ch. and so.	1 75	
Hyde Park, 1st Cong. ch. and so., 38.57; Blue Hill Evan. so., 7.64,	46 21	
Mattapoiset, Mrs. P. G. Hubbard,	5 00	
Maynard, Cong. ch. and so.	100 00	
Milford, Cong. ch. and so.	4 00	
Monson, G. E. Fuller, M.D.	10 00	
Newburyport, Belleville Cong. ch. and so.	224 41	
Newton, Eliot ch.	210 00	
Newton Centre, Cong. ch. and so.	126 06	
New Salem, Cong. ch. and so.	7 00	
No. Brookfield, 1st Cong. ch. and so.	27 03	
Northfield, Miss S. A. White,	4 00	
Oxford, Cong. ch. and so.	2 50	
Quincy, Cong. ch. and so., m. c.	21 00	
Reading, Cong. ch. and so., Two-cents-a-week Fund,	6 00	
Rockport, 1st Cong. ch. and so., of which 5 from Z. A. Appleton,	16 77	
So. Hadley Falls, Cong. ch. and so.	10 72	
Springfield, Olivet ch., 43; Faith ch., 8.85,	51 85	
Topsfield, Cong. ch. and so.	47 61	
Waltham, Cong. ch. and so.	10 00	
Warwick, Trin. Cong. ch. and so.	10 00	
Westford, Union Cong. ch. and so.	15 00	
Westhampton, Cong. ch. and so.	20 17	
West Somerville, Cong. ch. and so.	14 88	
Winchendon, North Cong. ch. and so., m. c.	9 00	
Worcester, Plymouth ch., 59.74; Union ch., 84.68; Piedmont ch., 40,	184 42	
———, A Corporate Member, extra,	100 00	—6,211 84

Legacies. — Boston, Mrs. Emily P. Eayrs, by Geo. P. Thompson, Ex'r, 1,000 00
Enfield, J. B. Woods, by R. M. Woods, Trustee, 80 00
Great Barrington, Bazy W. Pattison, by Frank H. Wright, Ex'r, 100 00
Millbury, Mrs. Harriet W. Hayden, by Ira N. Goddard, Ex'r, 500 00
Taunton, Betsy Perkins, interest, 4 04
Wrentham, Jemima Hawes, by Samuel Warner, Ex'r, add'l, 4,477 00--6,161 04

12,372 88

RHODE ISLAND.

E. Providence, United Cong. ch. and so. 10 00
Newport, United Cong. ch. and so. 5 67
Providence, Pilgrim Cong. ch. and so. 30 00
Slatersville, Cong. ch. and so. 20 65
Woonsocket, Globe Cong. ch., Two-cents-a-week Fund, 13 00——79 32

Legacies. — East Providence, Mrs. Alice H. Brown, by Joseph Brown, Adm'r, 200; Lucy Ann Healey, by Joseph Brown, Ex'r, bal. (previously paid, 120), 387, 587 00

666 32

CONNECTICUT.

Andover, Cong. ch. and so. 7 50
Bethel, A friend, 5 00
Bridgeport, 2d Cong. ch. and so., for support Rev. W. P. Elwood, 58 50
Cobalt, Cong. ch. and so. 3 00
Derby, 2d Cong. ch. and so. 29 50
Durham, Cong. ch. and so. 18 80
East Hampton, Cong. ch. and so. 20 33
Enfield, 1st Cong. ch. and so. 100 00
Glastonbury, 1st Cong. ch. and so. 400 00
Goshen, Mrs. Moses Lyman, 10 00
Hartford, Asylum Hill Cong. ch., special contributions, 125 00
Harwinton, Cong. ch. and so. 8 38
Higganum, Cong. ch. and so. 34 00
Lebanon, 1st Cong. ch. and so. 48 50
Middlebury, Cong. ch. and so. 27 05
New Britain, Y. P. S. C. E. South ch., for salary Mrs. Amy Bridgman Cowles, 225 00
New Haven, "J. M. D." 20 00
New London, 1st ch. of Christ, m. c. 14 58
New London Co., Friends, 100 00
Portland, 1st Cong. ch. and so. 24 50
Prospect, Cong. ch. and so. 15 00
Putnam, 2d Cong. ch. and so. 56 33
Plymouth, Cong. ch. and so. 25 00
So. Glastonbury, Cong. ch. and so. and Sab. sch. 12 51
Stonington, X. 10 00
Thomaston, 1st Cong. ch. and so. 29 82
Wallingford, Cong. ch. and so. 30 00
Westbrook, Cong. ch. and so. 5 31
West Hartford, 1st ch. of Christ, 36 00
———, An Honorary Member, 10 00--1,509 61

Legacies. — No. Stonington, George A. Avery, by John D. Avery, Ex'r, 500 00

2,009 61

NEW YORK.

Aquebogue, J. W. Downs, 2 00
Brooklyn, Puritan Cong. ch. 30 15
Buffalo, People's ch. 8 64
Elbridge, Cong. ch. 5 82
Ithaca, Miss L. A. Day and Miss B. I. Buchanan, 1 00
Jamestown, 1st Cong. ch. 114 00
Keene Valley, Rev. C. M. Perry, 10; B. B. Estes, 2, 12 00
Little Valley, Cong. ch. 6 51
New York, J. H. Lane, to const. ELIZABETH ABBOT LANE, H. M. 100 00
Northville, Cong. ch. 25 00
Norwood, Cong. ch. 31 59
Norwich, Cong. ch., for Scudder Memo. Fund, 40 00
Olean, 1st Cong. ch. 3 80
Owego, Cong. ch. 15 00
Oxford, Cong. ch. 50 00
Salem, E. J. Cleveland, 10 00
Sherburne, Carrie E. Pratt, 150 00
Syracuse, Plymouth Cong. ch. 12 00
Wantagh, Memorial Cong. ch. 4 75
Woodhaven, 1st Cong. ch. 61 36
Union Centre, Cong. ch. 8 60——692 22

Legacies. — Albany, Rev. David Dyer, by L. S. Ward, Trustee, 3,029 92
Homer, Mrs. Sarah E. K. Hobart, by A. P. Kinney, Ex'r, 6,516.67, less expenses, 6,092 23
New York, John S. Kenyon, add'l, by Edgar K. Brown, Trustee, 3,500 00-12,622 15

13,314 37

PENNSYLVANIA.

Philadelphia, Central Cong. ch., of which 25 "Special Gift," 418 00

NEW JERSEY.

Jersey City, 1st Cong. ch. 42 00
Trenton, John C. Smock, of which 45 for Theol. Sem., Harpoot; 60 for native preacher, Madura; and 30 for theol. pupil, Japan, 135 00——177 00

VIRGINIA.

Hampton, Cash, 20 00

FLORIDA.

Daytona, Aux. W. H. M. U. 10 00
Mt. Dora, Cong. ch. 3 62
Ormond, Union ch. 6 48——20 10

KENTUCKY.

Williamsburg, Cong. ch. 2 00

MISSOURI.

Amity, Cong. ch. 12 00
Kansas City, Olivet ch. 5 00——17 00

OHIO.

Adams Mills, Rev. Calvin B. Hulbert, D.D. 10 00
Akron, 1st Cong. ch. 89 88
Bellevue, Cong. ch. 15 00
Brecksville, 1st Cong. ch. 7 60
Clarksfield, Cong. ch. 4 00
Cleveland, Pilgrim ch., 70; Euclid-ave. ch., 70; both for salary Rev. J. P. Jones, 140 00
Coe Ridge, Rev. John Patchin, 5 00
Elyria, 1st Cong. ch. 30 99
Geneva, "W. A." 25 00
Hudson, Cong. ch., to const., with other dona., EMILY E. METCALF, H. M. 10 00
Marietta, J. W. Stanley, 25 00
Medina, Cong. ch., to const. WM. H. SIPHER, H. M. 179 25
Oberlin, 1st Cong. ch., 127.30, of which 70 for salary Rev. J. P. Jones; 2d Cong. ch., 83.21; Wm. M. Mead, for Training School, El Paso, 30, 240 51
Paddy's Run, Cong. ch. 30 00
Pittsfield, Cong. ch. 6 00
Ravenna, Cong. ch. 9 31
Sandusky, 1st Cong. ch. 70 14
Salem, David A. Allen, 25 00
Toledo, Plymouth Cong. ch. 5 00——927 68

Legacies. — Mad River, Frances J. Snodgrass, by G. B. Harman, Trustee, add'l, 250 00

1,177 68

MISSISSIPPI.

Meridian, Cong. ch. and Sab. sch. 1 00

ARKANSAS.

Fort Smith, 1 in the April *Herald* credited to Mrs. C. A. Smith should have been to Mrs. C. A. Denton.

ILLINOIS.

Aurora, Mrs. J. L. Greenfield,	10 00	
Buda, Cong. ch.	59 23	
Chicago, South Cong. ch., 133; 1st Cong. ch., of which 23 from Rev. S. I. Curtiss, 166.13; Lincoln Park Cong. ch., 92; Union Park Cong. ch., m. c., 6.04; "In memory of a friend of the Board," 5; A friend, 40; W. B. Jacobs, 50; Mrs. Jacobs Colton, Birthday Thank-offering, 5; Harry A. Colton, Jr., Birthday Thank-offering, 5; Maple Cong. Sab. sch., for missionary in China, 8.27,	510 44	
Earlville, Cong. ch.	17 90	
Galesburg, Old First ch.	49 26	
Glencoe, Arthur H. Day,	5 00	
Hampton, Cong. ch.	10 00	
Illini, Cong. ch.	13 00	
Malta, Cong. ch.	6 00	
Marseilles, Dr. R. N. Baughman,	80 00	
Morris, Cong. ch.	14 00	
Odell, Cong. ch.	28 00	
Oneida, Cong. ch., Sab. sch., and Y. P. S. C. E.	21 17	
Peoria, Plymouth Cong. ch., 15.25; B. B. Bowman, 25,	40 25	
Polo, Ind. Pres. ch.	31 83	
Rantoul, Cong. ch.	8 30	
Roberts, Mrs. R. B. Chambers,	2 00	
Sandwich, Cong. ch.	33 42	
Seward, Cong. ch.	54 30	
Shabbona, Cong. ch.	58 25	
Sycamore, 1st Cong. ch.	78 17	
Tolono, Mrs. L. Haskell,	10 00	
Wilmette, 1st Cong. ch.	66 00--1,206 52	

MICHIGAN.

Eaton Rapids, 1st Cong. ch.	15 00	
Holbrook, Almon Gilbert,	5 00	
Jackson, Plymouth Cong. ch.	3 00	
Saline, Mrs. C. F. Hill,	5 00	
Sandstone, Cong. ch.	6 00	
So. Lake Linden, Cong. ch.	10 38	
Tipton, Cong. ch.	2 40	
Whittaker, Cong. ch.	5 66	
Ypsilanti, 1st Cong. ch.	24 00——76 44	

WISCONSIN.

Baraboo, Cong. ch.	11 00	
Beloit, 1st Cong. ch.	72 75	
Columbus, Cong. ch.	3 51	
Delavan, Cong. ch.	16 45	
Neptune, Miss May Hamilton,	10 00	
Platteville, Cong. ch.	18 00	
Rochester, Cong. ch.	5 00	
Sparta, Cong. ch.	37 00	
So. Milwaukee, 1st Cong. ch.	10 25	
Tomah, Cong. ch.	2 77——186 73	
Legacies. — No. Greenfield, Mrs. L. C. Foster, add'l, by Chicago Building Society,	468 45	
	655 18	

IOWA.

Anamosa, Cong. ch.	3 00	
Blairsburg, 1st Cong. ch.	7 76	
Denmark, Cong. ch.	12 35	
Farmington, M. H. Cooley,	5 00	
Glenwood, Cong. ch.	13 90	
Gowrie, 1st Cong. ch.	8 87	
Grinnell, George H. White, D.D.	10 00	
Jewell, Cong. ch.	3 00	
Monona, Cong. ch.	10 00	
Montrose, Cong. ch.	62 00	
New Hampton, German Cong. ch.	5 00	
Postville, Cong. ch.	10 00	
Reinbeck, Cong. ch.	34 00	
Shenandoah, Cong. ch.	23 90	
Sibley, Cong. ch.	6 97——215 75	

MINNESOTA.

Chowen, Rev. E. E. Rogers and family,	5 00	
Minneapolis, Fifth-ave. Cong. ch.	11 80	
Robbinsdale, Cong. ch.	3 00	
Rochester, Cong. ch.	40 14——59 94	

KANSAS.

Manhattan, Mrs. Emma H. Bowen, to const. Mabel C. Pond, H. M.	100 00	
Pittsburg, Nettie Brayman,	5 00	
Stockton, Cong. ch.	7 25	
Wakarusa Valley, Cong. ch.	1 70	
Valley Falls, Cong. ch.	10 53——124 48	

NEBRASKA.

Crawford, Cong. ch.	4 00	
Doniphan, Cong. ch.	5 65	
Omaha, Plymouth Cong. ch.	3 27	
Ravenna, Y. P. S. C. E., toward support Christian School in Japan,	6 44	
Wallace, Cong. ch.	11 55——30 91	

CALIFORNIA.

Castle Crag, S. D. Husted,	5 00	
Hydesville, Cong. ch.	4 50	
Oakland, Rev. and Mrs. Perkins,	7 50	
Ontario, Cong. ch., of which 100 from C. E. Harwood,	136 00	
Redlands, 1st Cong. ch., of which 25 from Rev. J. M. R. Eaton,	101 75	
Rhonerville, Cong. ch.	9 50	
Sacramento, 1st Cong. ch.	33 00	
San Francisco, Park ch.	39 25	
San José, Abel Whitton,	5 00——341 50	

COLORADO.

Colorado Springs, 1st Cong. ch.	150 38	
Crested Butte, Union Cong. ch.	6 40	
Denver, C. A. Root,	5 00——161 78	

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Nogales, Rev. J. H. Heald,	5 00

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For several missions in part,	10,621 73

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931 54

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258 35

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219 83

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528 81

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		3,111 16
Donations received in March,		33,102 73
Legacies ,, ,,		20,631 11
		53,733 84

Total from September 1, 1893, to March 31, 1894: Donations, $300,-850.80; Legacies, $81,470.13 = $382,-320.93.

For Young People.

A MODERN SYRIAN MAIDEN.

BY REV. THOMAS LAURIE, D.D., PROVIDENCE, R. I.

I HAD the privilege of spending the winter of 1844–45 as a member of the family of Mrs. C. S. DeForest, in the old Mission House at Beirût, Syria, and for more than forty years I have had in my possession a sketch by Mrs. DeForest of the early life of Rahil Ata, a Syrian girl, which I have held until she should have entered into rest before giving it to the public. Yesterday the mail brought news of her death on the tenth of February, 1894. I have rewritten the sketch in order to make it intelligible to readers of to-day. In Syria missionaries have not needed works of fiction to season the insipidity of real life, for often daily occurrences have furnished quite as much excitement as they could bear.

BEIRUT, SYRIA.

Rahil Ata was born in 1826, of Syrian parents belonging to the old Greek Church, and was received into the family of Dr. Eli Smith in 1834. The death of Mrs. Smith and of friend after friend with whom Rahil was afterward placed followed in such quick succession that it is no wonder the little Syrian maid should say when fourteen years of age, "It is better for me to die, for everyone that has received me into their families has died as soon as I began to feel at home with them." She was now taken into the family of Dr. DeForest, whose excellent wife cared for her as though she were her own child. She read and wrote English and Arabic and became perhaps the best educated young lady in Syria at that time. Great pains had been taken with her religious instruction and it was hoped that she had been taught

of the Spirit. With all this, great care had been taken not to educate her out of the sphere she was expected to fill among her own people. She wore the native dress and ate the food of the country. She conformed to the habits of her race so far as they involved no wrong and personal cleanliness would permit. True, unlike the rest of her sex in Syria, she laid aside at night the clothes worn during the day, but in nothing had she been unfitted to take her place in a pious native family. Meantime, intimacy with Turkish soldiers had so demoralized her own family that it had become notorious, and it was unsafe for Rahil to spend a night under their roof.

Leaving Rahil in the pleasant home of Mrs. DeForest, let us turn to the member of another sect. Butrus el Bistany, a Maronite, had studied theology, Italian, and ancient Syriac at the college of Ain Warka, but being dissatisfied with that institution he became teacher of Arabic in the Missionary Seminary at Beirût, and afterward our translator for the press. The Maronites — the same sect that persecuted the martyred Asaad esh Shidiak — tried hard to get him away, and at one time he had to have his meals carried to the Mission House lest he should be seized on the street and carried off to prison. His duties as translator called him daily to the house of Dr. Smith, where he saw Rahil, and found that to know her was to love her. In Syria different sects rarely intermarry, but he found love stronger than the bonds of sect. Indeed, he had already begun to commune with the mission church, and so he asked her to be his bride. This distressed Rahil, who had become a member of the church in 1842, for two reasons: first, she did not know that he was in fellowship with the church, and she was unwilling to marry one who was not. The reader may ask, Could she not see if he partook of the Lord's Supper? No. In Syria public opinion requires the two sexes to sit apart at church. When I was there a partition wall divided the building, the men sitting on one side and the women on the other, while the pulpit was so placed in an opening cut in that wall that the preacher could look on one side as freely as on the other. So it was not at all strange that Rahil did not know he was there, and diffidence prevented her from asking questions. Then again, she feared that others had induced him to make the proposal, and she would unite herself with no one whose heart was not in loving sympathy with her own. To explain this it may be added that Butrus was more cool and scholarly, while she was more warmly affectionate by nature, and so she declined his offer. He on the other hand was so distressed at her refusal that he thought seriously of leaving the country. Rahil soon discovered the truth on both these points. She found also that her own feelings were deeper and stronger than she had been aware of, and adopted a very Oriental way of letting him know how matters stood. He had given her a piece of Damascus silk out of which to make something for him, and she quietly made and sent it to him. Explanations followed, and the ways of love ran smoothly.

One day the mother of Rahil sent for her and she promised to go with Dr. DeForest. They were received with abundance of Arab politeness, but soon her oldest brother was sent out, ostensibly to market, but really to notify her brother-in-law, the head of the household, that she was there. He was a man utterly unprincipled and notorious for his dissipation. As he did not come immediately the boy was sent out again, and another who understood English was

brought in to stay as long as they did. When after two hours they rose to go, the mother and sister forbade her to leave, and the brother-in-law, who had been standing outside, rushed in, snatched off her veil, and forced her to sit down. They were told that all this was contrary to law, but they would not listen, for they meant to gain their ends by open violence. Though Rahil over and over expressed her desire to go home with Dr. DeForest, he had to leave, promising her that he would soon return, and as soon as he was gone jeers and rebukes were heaped on her and on all the missionaries, while the boy gave his own version of what had been said in English by Rahil and the doctor. One of the taunts of the brother-in-law was that it was too bad to spoil so fair a face, for since she had been with the missionaries he could not find in it a single trace of the image of God. As they expected now to have everything their own way he sent out for wine, and the mother began preparations for a feast.

MARONITES OF SYRIA.

Meanwhile the doctor and Mr. Smith went to the American Consul, stopping on the way to tell Butrus what was going on. He consulted some of the older members of the church, and all agreed that the plan of the family was to marry her to some member of the Greek Church that very night, so they sent one or two to watch the progress of events, and so enabled the doctor to find the door open when he reached the house with Dr. Smith and the cavass of the Consul just

after sunset. "*Es salaam aleikoum*" (Peace be upon you), said the doctor. "*Meseekoom mubarak*" (May your evening be blessed), jerked out the brother-in-law, and slammed the door in the face of the cavass. The missionaries released Rahil from the grasp of her relatives and leading her to the door asked whether she chose to go or stay. "I choose to go," was the prompt and firm reply, though she was deadly pale. The cavass attended to the brother-in-law, the missionaries held back the other, and Rahil, like a dove let loose, flew to the Mission House. The women set up a howl, intensified by shrieks, and the men exhausted the Arabic vocabulary of curses, which is somewhat voluminous. The path of the fugitive lay close to a house filled with Albanian irregulars, the worst even of a Turkish army, and acquaintances of the family; but while they ran across the garden attracted by the shrieks of the women, their intended victim, favored by the darkness, passed close by them, and was soon safely sheltered at the Mission House. Now, law was on her side as well as right, though one shudders to think of the fate she so narrowly escaped. Even if she had been given into the custody of the bishop, she could have been rescued only after a protracted struggle, if at all.

Squads of lawless Albanians prowled under the windows of the Mission House, searched the home of Butrus, and even went to the house where Mrs. DeForest was alone with an Arab servant, but did not enter. The Prussian Consul-General sent his cavass to spend the night at the Mission House. Next day Rahil returned home under a strong escort of natives and cavasses.

Early on Friday morning, to prevent complications, Dr. Smith sent a full account of the matter to the Greek bishop, though he knew of it already and even had a hand in the plot. About noon the mother complained to the Pasha that Rahil had been torn from her by force, and that she, her other daughter, and son-in-law had been wounded by the cavass. So Asaad Pasha ordered Rahil to be brought before him. She had meanwhile been invited to the house of the Prussian Consul-General for greater safety, who sent a message to the Pasha explaining the whole affair. The American cavass was then sent for to answer to the charge of wounding the women. He went to the Serai, and while waiting in the anteroom noticed a boy eavesdropping so as to report to Mrs. Ata. Taking him to one side he told him that he was going to inform the Pasha all about the family and its unsavory reputation, and the boy ran home so fast that before the cavass was summoned to the Divan both mother and son-in-law were there begging him to hold his tongue. "Very well," said he, "go in and unsay what you have said against me." They agreed to this at once, glad to get off so easily, and confessed to the Pasha that Rahil ran off at the top of her speed the moment she got free. The Pasha sent a courteous request to the Prussian Consul-General to send Rahil to him, promising that she should have full liberty of choice to go where she pleased. She entered the Divan, attended by the Prussian and American consuls, and when the Pasha asked her to tell her story replied: "My father gave me to Mr. Smith to be brought up, and at his death left me in his hands." "Do you wish to remain there or to live with your mother?" "I wish to live with Mr. Smith." "Why?" "Because he brought me up and there is my home." "Are you afraid to live with your mother?" "No." "Why then not live with her?" "It would not be proper for me to

give the reason here." "But I want to know it." "It would be indelicate to repeat it here, but you may rest assured it is a sufficient reason." Turning to his mejlis (council), the Pasha said: "Her mother is a bad woman;" and turning to Rahil added: "You are at liberty to go where you choose." All present, Moslems as well as Christians, admired the firmness and modesty of her answers.

The missionaries were perfectly satisfied with the outcome of the matter, though they had been sorely tried by such a plot against one of the most beloved members of the church. Of course all manner of evil reports were circulated against them, but they had lived down such things before, and found no difficulty in doing it again.

When the writer reached Beirût in December, 1844, Butrus and Rahil lived in their own home, not far from the mission premises, and a little daughter was sent to gladden their home who was a general favorite among the missionaries. To bring down the family story to the present time we quote from the *Neshra*, a weekly paper of Beirût:—

A GREEK BISHOP.

"The whole Bistany family, and the entire Protestant community, are grieved at the death of the excellent lady Rahil, widow of the Moallim Butrus Bistany,

on the morning of Sabbath, February 11, 1894, in the sixty-eighth year of her age, after a long and painful illness which she bore with Christian patience, such as could proceed only from faith in her precious Saviour.

"She was born in the year 1826, and in her eighth year Mrs. Sarah Smith, wife of the learned Dr. Eli Smith, came to Syria and opened the first school for girls in this country in 1834. It was said at that time that she was the first girl that had learned to read in Syria in the nineteenth century. Yet no doubt a few young ladies of the upper classes had learned to read under private tutors; but before that time there had not been a school for girls in Beirût, then a city of about 8,000 souls. A small house was built for the school at the expense of Mrs. Todd, an American lady, in the garden in front of the American church. The heart of Mrs. Smith was very much bound up in her new daughter, and she rejoiced in her excellent traits and eagerness to learn, hoping that she would be a comfort to her for many years; but however man may propose, God disposes as he will, for, in his inscrutable wisdom, He took that lady to himself in September, 1836. She said to her husband that her sorest trial in leaving Syria was her separation from her dear daughter Rahil. God heard the prayers of that loving mother, and raised up others to care for her daughter and fit her for the position which he had arranged for her, since in the good Providence of God, in the year 1844, she was united in marriage with that joy of the home, the learned, the excellent Moallim Butrus Bistany, and God gave them four sons and five daughters, also eighteen grandchildren; three of her sons and four of her daughters survive her.

"In 1848 the first Protestant church in Syria was organized and she and her husband were among its first members, of whom to-day only five persons are surviving. She was a member of that church for forty-six years. 'Blessed are the dead who die in the Lord: yea, saith the Spirit, that they may rest from their labours; and their works do follow them' (Rev. 14:13); and truly her works follow her, for she was devout, humble, wise, a helpmeet to her husband of blessed memory, and a pattern to the daughters of her age in spiritual graces and harmoniously blended virtues, bearing the trials of life in a spirit of resignation to the will of her Lord and Saviour, and enduring sickness with a patience that could not be exceeded, and with a peaceful serenity that led all who knew her to profit by the examples of her patient thankfulness to God during the painful taking down of her earthly tabernacle. Indeed she left us all a blessed example and happy memories that will be fragrant while we live.

"The voice of a holy life does not become silent at death, for though *she* is dead *it* still speaks. Truly the daughters of Syria do not need to search the pages of history for examples of piety and holy living. Let us stir them up to follow the steps of this excellent woman as she followed the footsteps of the Lord. To him be the glory of her whole life."

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